THE OLD-IRISH GLOSSES

AT WÜRZBURG AND CARLSRUHE.

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WÜRZBURG AND CARLSRUHE.

EDITED,

WITH A TRANSLATION AND GLOSSARIAL INDEX,

BY

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PART I.

THE GLOSSES AND TRANSLATION.

In antiquis est sapientia.—Job xii. 12.

PRINTED FOR THE PHILOLOGICAL SOCIETIES OF LONDON AND CAMBRIDGE

BY STEPHEN AUSTIN & SONS, HERTFORD.

1887.

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

CONTENTS.

PREFATORY NOTE.

THE work, of which the first Part is now submitted to the members of the Philological Societies of London and Cambridge, and to all who are interested in the languages, theology and scholarship of ancient Celtic Christians, comprises the Old-Irish glosses found in four Latin MSS. of the ninth century preserved at Würzburg and Carlsruhe, together with an introduction, translation and glossarial index. The glosses in three of these MSS.—the Codex Paulinus, the Priscian and the Beda—were edited by Prof. Zimmer in 1881,[1] 'adiuvante Academiae Regiae Berolinensis liberalitate,' but so incompletely and inaccurately[2] as to render a revised edition desirable. His edition, moreover, lacks a translation and an index verborum. The glosses on Augustine were edited by Prof. Windisch in 1884, with a German version. They are now printed merely to render the present work complete.

The second Part, comprising the introduction and glossarial index, will be sent to press as soon as possible after the completion of my work on the Anglo-Indian Codes, that is, I hope, in February, 1888.

[1] Glossae Hibernicae, Berlin, 1881.

[2] See the *Literarisches Centralblatt*, 24th Nov. 1883, columns 1672–1675; the *Revue Celtique*, v. 257, 258, the *Academy*, No. 608, p. 435, No. 609, p. 13, etc.

Prof. Windisch read a proof of every sheet of this Part, and the Rev. T. Olden read a proof of every sheet of the translation. To each of these scholars, but especially to the former, I am indebted for valuable corrections and suggestions. To Prof. Ascoli I owe the renderings of Wb. 1^d 7 (p. 239), 4^b 15, 4^b 17 (p. 247) and 14^a 8 (p. 283), which will be found in the Corrigenda, as well as useful hints as to Wb. 13^d 20 and 22^c 2.

The whole of the text (pp. 1–236) of the glosses now published went to the printer in April, 1885. The printing of the text was finished on January 28, 1886. I mention these dates in order to preclude a possible charge of plagiarism from the *Glossarum Hibernicarum Supplementum* published by Prof. Zimmer in the latter year.

W. S.

15, Grenville Place, London, S.W.,
July 20, 1887.

CODEX PAULINUS WIRZIBURGENSIS.

EPISTOLA AD ROMANOS.

Fol. 1 a.

I. 8. Primum quidem gratias ago Deo meo[1] per Iesum Christum.[2] quia fides uestra praedicatur in uniuerso mundo.[3]

9. Testis enim mihi est Deus.[4] sine intermisione memoriam uestri facio.[5]

10. si . . . prosperum iter habeam[6] in uoluntate Dei ueniendi.[7]

11. Desidero enim uidere uos,[8] ut aliquid inpertiar uobis gratiae spiritualis ad confirmandos uos.[9]

Fol. 1 a.

[1] .i. generaliter *airisdia do cách isinchétne tuiste* aliter deo meo specialiter *óre donécomnacht* spiritum sanctum sibi et gratiam praedicationis. [2] .i. *isdiasom domsa hóre nocretim iesu* christo ut ipse dixit nemo uenit ad patrem[a] rl. [3] .i. *isairdircc icachthír rocretsisi dodia* et *ismór athorbe de dúnni* .i. *húare ro creitset ardlathi inbetho cretfed cách iarum* et *inti cretfes ní ágathar ángreim.* [4] .i. *iséola side nifil nachdíclith airi.* [5] *déde didiu nand* .i. memoriam facio sine intermisione uel in orationibus meis sine in[termisione]. [6] .i. *dús . . . .*[b] *intecht.* [7] .i. *dutías.* [8] *cid aem no . domberasa cucuibsi ni*anse desidero enim. [9] .i. *ní ógthindnacal (as)imbeir som óre rotectsat ní de riam andudesta didiu difoirbthetu for nirisse conarufailnither*[c] ꝉ mé.

[a] John xiv. 6. [b] A word erased. [c] The fourth and fifth letters are doubtful.

Fol. 1 b.

12. consolari uobiscum per eam.[1] uestram.[2] meam.[3]

13. usque adhuc,[4] ut aliquem fructum habeam.[5]

14. Grecis[6] ac Barbaris,[7] sapientibus et insipientibus debitor sum.[8]

15. promptus sum.[9]

16. Non enim erubesco euangelium.[10] Iudeo primum et Greco.[12]

19. notum est Dei.[13]

20. Inuisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta[14] conspiciuntur.[15]

21. non sicut Deum[16] glorificauerunt.[17] obscuratum est insipiens cór eorum.[18]

23. Et motauerunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis.[19]

Fol. 1 b.

[1] .i. *condib dídnad dom*sa *foirbthetu hirisse dúibsi* (*con*)*d*(*i*)*b foirb*(*thetu*) *fornirisse* (*dom*)*sa.* [2] *sethar*(*si*). [3] .i. *muisse* [4] .i. *cosse.* [5] .i. hic ut ministerii sui apud deum habeat fructum .i. *ardofór maith fochricc doso*m *sochude docreittim triaprecept.* [6] .i. *arnaib huilib geintib écnib.* [7] .i. *arnaib foirtrib.* [8] .i. *dlegair dom*sa *precept docách* quia omnium linguís loquor *am* debitor *iaru*m omnibus sapientibus et insipientibus. [9] .i. *am irlam.* [10] .i. *ní mebul lemm precept sos*céli .i. *precept* passionis et incarnationis christi quia secuntur uirtutes .i. resurexionem et ascentionem et . . . . [12] ait, íte docéte omnes gentes [in marg. l.] *airechas ceneóil airsiu ní airechas* fidei. [13].i. *aithgne* et *adrad* quia non possunt non seruire. [14] .i. *ætgnithi*[a] .i. *isfollus doib asnoipred fir oirdnithi.* [15] .i. elimenta .i. *adcither asuthine* som p . t. . . . orum. [16] .i. *amal as badia.* [17] .i. *ni tartisset airmitin dé.* [18] Pelagius: recedens[b] a lumine ueritatis .i. *ósoilsi etarcui dé.* [19] .i. *ni delb adrorsat actiscosmulius delbe od . . . diud e . . . lann fr. . .*

[a] Glossator primo *angnithi* vel *engnithi* (cf. *cen engne* sine cognitione fol. 2a ad cap. II. 11) scripserat, mox litteram *n* in *t* correxit.—Zimmer.
[b] recedentes, Migne, Patrologiae Cursus, tom. 30, col. 675.

24. ut contumelís adficient corpora sua[20] in semet ipsis.[21]
26. Propterea.[22]

Fol. 1 c.

27. exarserunt in desideriis suis in inuicem,[1] masculi in masculos turpitudinem[2] operantes et mercidem, quam oportuit, erroris sui in semet ipsís recipientes.[3]
29. Repletos omni iniquitate.[4] sussurratores.[5]
30. Detractatores.[6]
32. digni sunt morte.[7]
II, 1. o homo omnis.[8] eadem enim agis[9] qui iudicas.[10]
2. Scimus enim quoniam iudicium[11] Dei est secundum ueritatem.[12]
3. Existimas hoc.[13]
4. Ān.[14] Ignoras quoniam benignitas Dei ad penitentiam te adducit?[15]

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[20] .i. *conidbarat acorpu nocha . . . son.* [21] Pelagius: inter semet ipsos .i. dum sibi in sacramentís idulorum[a] cauteria et conbustiones infligunt. cauteria .i. *aithchumbe.* [22] Pelagius: propter causas commemoratas[b] .i. *óre asṅdúil foruigensat nach dúlem.*

Fol. 1 c.

[1] .i. *cách frialaile.* [2] .i. *inmcbuil.* [3] .i. *isdoib asrirther lóg apecthe.* [4] .i. *ocach indírgi.* [5] .i. *fodordchu* .i. non in faciem sed in aure loquentes. [6] .i. *eicndag comnissim.* [7] .i. *it huissi* l. *itcointsi.*[c] [8] .i. *á huili duini* .i. *acachduini.* [9] .i. uoluntate .i. *lase océitbani.* [10] *asnolcc* quod facit alius [in marg.] .i. qui consentis facien. non quod esset malum corripere alios sed non satis est ad iustitiam sí malus sis . . malum .i. nam . . . *tter* .i. *diacairigther* et *lasse dongní so iar*um . . . *ri essin* té ipsum contempnás .i. *is follus addrogduinesiu lasse* (*n*)*omidt*er et *nocairigther anolcc diacocéitbani.* [11] .i. *dígal.* [12] .i. *ní bocomitesti dó acht baléicthi* iudici iusto. [13] .i. *domointerso* l. interrogatio. [14] .i. *caini.* [15] .i. *dothudidin domenman doaidgniu dobcir cachmaid duit.*

[a] eorum, Migne, ubi supra. [b] superius memoratas, Migne, col. 676.
[c] perhaps *itcointſi.*

7. Iis quidem, qui[16] secu[n]dum patientiam boni operis gloriam[17] st. et honorem et incorruptionem quaerentibus, uitam aeternam.[18]

9. Tribulatio.[19] Iudei primum.[20]

Fol. 1 d.

11. Non enim est acceptio personarum apud Deum.[1]

12. Quicunque enim sine lege peccauerunt, sine lege peribunt[2] per legem iudicabuntur.[3]

13. Non enim auditores legis iusti sunt apud Deum.[4]

14. ipsi sibi sunt lex.[5]

15. testimonium reddente illís conscientia ipsorum[6] et inter se inuicem cogitationibus acusantibus aut etiam defendentibus.[7]

16. In die, cum iudicabit Deus occulta hominum,[8] secundum euangelium meum, per Iesum Christum.[9]

19. Confidis té ipsum ducem esse cecorum.[10]

20. Eruditorem.[11]

22. sacrilegium[12] facis.

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[16] .i. *indí.* [17] .i. [In marg. l.] Pelagius: quia[a] sancti fulgebunt sicut sól. Né putemus eandem esse gloria[m] *didiu* uenite rl. honor possedite uel honor filiorum dei per quem angelos fugitiuos iudicabunt. [18] .i. *foditiu cech imnid* in praesenti *oc asgnam* gloriae et honoris in futuro. [19] .i. *tuarcun* .i. omnis lessio. [20] .i. *inmáam.*

Fol. 1 d.

[1] .i. *ní na persan ateclimm actis*operum .i. *nísnain ciasberat nintánicc recht.* [2] .i. *am*al *nád robe mesrugud forsindimmarmus níbia mesrugud forsindígail.* [3] .i. *dígal rectide forru.* [4] .i. *inrect rósárichset istriit atbélat.* [5] .i. *cuimrech.* [6] .i. *isfiadnisse doib ácúbus.* [7] .i. *imrádat imráti cid maith asdénti* et *nertit adénum inmaidsin connessat im*murgu *ingníi*m *nolcc et arangairet.* [8] .i. *nibamaith rúun* occulti hominum in die illa. [9] .i. *istri iesu* pre*dchimse* l. iudicabit deus pater per iesum christum .i. *ismacc míastar* in die iudici ut omne iudicium dedit filio. [10] .i. *níterpi illed nach áili.* [11] .i. *múntith.* [12] .i. *díltod dé.*

[a] qua, Migne, col. 679.

23. Qui in lege gloriaris, per praeuaricationem legis Deum inhonoras.[13] [14]

25. Circumcisio quidem prodest,[15] si legem custodias.[16] circumcisio tua praeputium facta est.[17]

26. Praeputium.[18] nonne praeputium illius,[19] in circumcisione[m] reputabitur?[20]

27. Et iudicabit té, quod ex natura est praeputium.[21]

Fol. 2 a.

28. in manifesto.[1]

29. cuius laus non ex hominibus, sed ex Deo est.[2]

III. 1. Quid ergo amplius Iudaeo est? aut quae utilitas circumcisionis?[3]

2. Multum per omnem modum.[4]

3. Quid enim si quidam.[5]

5. iniquitas nostra[6] iustitiam Dei commendat.[7]

7. Si enim ueritas Dei in meo mendacio[8] habundauit[8a] in gloriam ipsius, quid adhuc[9] et ego tamquam peccator iudicor?[10]

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[13] .i. *dommciccither*. [14] Pelagius[a]: dicis té beatum quod noueris dei uoluntatem dum sensum legis qui de christi incarnatione est praeteriris deum inhonoras l. *isindi nadcreitid* christum quem[b] praedicat léx. [15] .i. *aingid imdibe arbibdam*n*act rectto arbabibdu báis leus*om *inti nád imdibthe*. [16] .i. *rúna rechto* ut léx profetauit christum. [17] .i. *iscumme* et *ní imdibthe*. [18] .i. *anebthóbe*. [19] .i. *sechiphé lasambé* iustitia legis. [20] .i. *iscumme dó bidimdibthe*. [21] .i. *ditróscibea a indidi* .i. *bid ferr oldái*.

Fol. 2 a.

[1] .i. *fiad chác*[*h*]. [2] .i. a iudeis .i. *nitorbe do animdibe adchi cách*. [3] .i. *másu and is* amplius *inimdibiu* quae utilitas rl. [in marg. at vv. 28–29 of chap. ii.] *Ní fortorbe nimdibi* tra *dotéit* s*om act is formolad* iudeorum. [4] multum .i. *is indil asferr* iudeus quam gentilis *frecre inso dar cenn ind indidi dongeint-lidiu*. [5] .i. *arciaricc* .i. praeponit. [6] .i. *arpecthani*. [7] .i. *condid fírianu de*. [8] .i. *im hulccsa*. [8a] *madmóo de* ueritas dei. [9] .i. *archinn*. [10] .i. *cid arandéntar pecthach diim*.

[a] I cannot find this passage in Migne. [b] MS. quen.

8. Et non, sicut blasfemamur,[11] et sicut aiunt quidam[12] nos dicere.[13]

9. Quid igitur? amplius praecellimus?[14] causati enim sumus Iudeos et Grecos omnes[15] sub peccato esse.[16]

10, 11. Quia non est iustus quisquam. Non est intelligens,[17] non est requirens Deum.[18]

12. Omnes declinauerunt,[19] simul inutiles facti sunt;[20] non est qui faciat bonum, non est usque ad unum.[21]

14. Quorum ós maledictione et amaratudine[22] plenum est.[23]

Fol. 2b.

15. Veloces pedes eorum ad effundendum sanguinem.[1]

16. Contritio[2] et infelicitas in uiis eorum.[3]

19. ut omne os obstruatur.[4]

22. Iustitia autem Dei[5] per fidem Iesu Christi,[6] in omnes et super omnes.[7]

24. Iustificati gratis per gratiam ipsius.[8] per redemptionem quae est in Christo Iesu.[9]

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[11] .i. *cani am*al *non æicndichtherni* .i. *iscosmil nade isamlid.* [12] .i. *am*al *asndonberat.* [13] [in marg.] dicire .i. *asmberamni* .i. *liit fornn aépert* sicut paulus dixit ubi habundauit peccatum superhabundauit gratia, etc. [14] .i. *ní derscigem nech dialailiu bit bibdid huili.* [15] .i. *arnab geintib huilib.* [16] .i. *doracartmar cois caích niferr nech alailiu and.* [17] .i. *buith cen æccne fofera ainfírinni.* [18] .i. *huaire nád riarfact furuar buid cenengne* et*cenfírinni.* [19] .i. *huaire nád riarfactatar dia.* [20] .i. *cen exceptid.* [21] *Cid cossinnóin* l. *cosinnóin* .i. *co* crist *arnifarnic sede nach maid arachiun isindomun.* [22] .i. *ocech cenélu serbe.*[a] [23] .i. *doberat maldactin forcách.*

Fol. 2b.

[1] .i. *islúud leu teistiu fuile* ut gentes, etc. [2] .i. *comthúarcon.* [3] .i. *dodcad dochách leoso*m *nochisdoibso*m *adodcedsidi.* [4] .i. *connách moidea nech arbed áarilliud nod nícad.* [5] .i. *icorpu* et *anmana* peccatorum. [6] .i. *istrichretim* iesu christi *isfírian cách.* [7] [in marg. l.] .i. altum quod non sapitur .i. *isósib atá.* [8] .i. per fidem solam .i. *hircs creitme* iesu christi. [9] .i. *ishéso*m *doradchiúir 7 ishé da*no *astaidchricc* .i. per sanguinem.

[a] This gloss is on fol. 2b.

25. Quem propossuit Deus propitiationem,[10] per fidem in sanguine ipsius.[11]

27. Ubi est ergo gloriatio tua? Exclusa est.[12] Per quam legem? factorum?[13] Non;[14] sed per legem fidei.[15]

29. An Iudeorum Deus tantum? Nonne et gentium?[16] Immo et gentium.[17]

30. Quoniam quidem unus est Deus,[18] qui iustificauit circumcisionem ex fide et praeputium per fidem.[19]

31. Legem ergo destruimus per fidem?[20] Absit;[21] sed legem statuimus.[22]

IV. 1. Abracham, patrem nostrum, secundum carnem.[23]

3. Credidit Abracham Deo; et reputatum [est] illi ad iustitiam.[24]

4. Ei hautem qui operatur[a] mercis non inputatur secundum gratiam sed secundum debitum.[25] [26]

5. credenti.[27] reputatur fides eius ad iustitiam.[28]

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[10] .i. *arrudérged írúnaib innadeacte* ut propitietur eís qui credunt sé sanguine eius libiratos esse. [11] .i. *trihiris incháich cretes áhíc tria fuil.* [12] .i. *nítta ní indit móide.* [13] .i. interrogatio .i. *trignim(u) rechto.* [14] .i. *naicc* .i. *iscumme níbad móidem.* [15] .i. *istriit ata* gloriatio. [16] .i. numquid solós creauit nonné omnes creauit homines *frecre inso do menma(in)* iudeorum. [17] .i. *isnesa dogeintib* .i. quia ante legem sancti deo placuerunt ut *ábial, séth, enóc, nóe.* [18] .i. *ciasbiursa* deus iudeorum et deus gentium unus est deus rl. [19] .i. *indí crettes cen imdibe storide.* [20] .i. *incoscramni* .i. quando dicimus per fidem. [21] .i. *níconchoscram.* [22] .i. dum probamus uerum esse quod promissit ut dabo uobís . . . . carnium .i. *tarési* lapidei *condid imdibe spir*tálde et *in* . . . . *coscrad* legis. [23] .i. secundum circumcisionem carnis l. *ishé arnathir iarcolinn* quia de genere abrachae fuerunt. [24] .i. *istrihiris rofírianiged ní trignimu rechtidi.* [25] .i. *iar fíach.* [26] .i. *mad fochricc som nipa deoladacht acht bid fiach istrideoladacht didiu ronóibad ní archomalnad recto.* [27] .i. *dondí creites.* [28] .i. *fírianichthi ahiress.*

[a] MS. quid peratur.

Fol. 2 c.

6. sine operibus.[1]

7. Beati quorum remisae sunt iniquitates.[2]

9. Beatitudo ergo haec in circumcisione tantum manet? [3] Dicimus enim, quia reputata est Abarchae fides ad iustitiam;

10. Quomodo ergo reputata est? [4] in circumcisione [5] an in praeputio? [6]

11. Et signum accipit circumcisionis,[7] signaculum iustitiae fidei,[8] quae est in praeputio.[9]

12. Et sit pater circumcisionis, non hiis tantum qui ex circumcisione,[10] sed et hiis qui sectantur uestigia fidei, quae est in praeputio patris nostri Abrachae.[11]

13. Non enim per legem promisio facta est Abrachae aut semeni eius [12] ut heres esset mundi, sed per iustitiam fidei.[13]

14. Si enim qui ex lege, heredes sunt,[14] exinanita est fides,[15] abolita est promissio.[16]

15. Lex enim iram operatur,[17] ubi enim lex non est, nec praeuaricatio.[18]

Fol. 2 c.

[1] .i. *is*gratis *ní* per opera. [2] .i. *isfind ambethu.* [3] .i. *nífedligedar* .i. *alled friabracha*m. [4] .i. *cain ronóibad abracha*m *trihiris intree ǽm didiu fanacc.* [5] .i. *in intain rombói* in circumcisione. [6] .i. *inintain rombói* in praeputio [in marg.] *Isdcrb linn is ní nim*dibe *atruirmed hiresche do.* [7] .i. *orobad innachorp ní inchoissised tóbe* uitiorum *assa anmin.* [8] .i. recapitulatio de signo .i. *inroimdibed intain rofirianiged ahíress.*[a] [9] uel per praeputium .i. *tri nephthóbe.* [10] .i. *nidunaibhí fodaimet animdibe colnide* tantum *manicomol*natar *anim*dibe *rúnde* uitiorum. [11] *acht is athir som innani techte foirbthctith* fidei ut habuit abracha*mm*. [12] .i. *dorairngred da*no *rombad oirdnide achland* ut in semine tuo rl. [13] .i. *istriahiris rambái cachmaith.* [14] .i. iudei filii abra*chae* .i. *matuhé ata horpamin indí rochomalnisset recht.* [15] fides .i. *robói laabra*cham *recomallnad rechto.* [16] .i *duroilgcd* quod promisum est abrahae .i. possui té patrem [b] rl. [17] .i. *arnibiad rath dílgotho* et *nibiad* promisio *dosom madtrerecht duairngcrthe arisdígal arisdígal manicomollnither side.* [18] .i. *nitairmthecht rechto mani airgara recht.*

[a] The accent may be meant for *a*. [b] Gen. xvii. 5; where the Vulgate has constitui.

16. Ideo ex fide, ut secundum gratiam firma sit promisio omni semini,[19] non ei qui ex lege est solum, sed éi, qui ex fide est Abrachae.[20] qui est pater omnium nostrorum.[21]

17. Quia patrem[a] multarum gentium possui te.[22]

18. Qui contra spem in spe credidit,[23] ut fieret pater multarum gentium.[24]

19. non infirmatus est in fide,[25] nec considerauit corpus suum emortuum,[26] cum iam fere centum annorum esset.[27]

20. non hesitauit[28] defedentia;[29]

Fol. 2 d.

sed confortatus est in fide.[1]

23. Non est hautem scriptum tantum propter ipsum,[2] quia reputatum est illi ad iustitiam.[3]

24. Sed et propter nos,[4] quibus,[5] reputabitur credentibus in eum.[6] [7]

25. resurrexit propter iustificationem nostram.[8]

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[19] .i. non ei qui ex lege .i. *óre isdeolid bid fir atairngire.* [20] .i. *mad cosmil ahires frihiris abra*chae. [21] .i. *ataat danorpe rogab abra*cham .i. *orpe col*nide per circumcisionem .i. *tír tairngiri* et *ished rogab isaác* et*is* pater*som* omnis gentis *trisódin* et *orpe spir*tálde *trihiriss* (et) *is* pater *som* multarum gentium *triso(d)in.* [22] Pelagius:[b] non gentis israhelis tantum sed omnium .i. *hiressach* mundi. [23] .i. *com*b*art do* sarre. [24] .i. *ba* contra spem *dó epert friss rom*b*ad* pater multarum gentium et difficerunt muliebria sarre et ipse ualde senex fuit sed tamen credidit ut fieret. [25] .i. *nipo lobur ahires cepu friaicned* quod dictum est. [26] .i. *ledmarb.* [27] .i. *ishé aammus lemm.* [28] .i. *nírorois.* [29] .i. *hoamiris.*

Fol. 2 d.

[1] .i. *arnert ahiress dochretim.* [2] .i. *niarabra*cham tantum scriptum est hoc testimonium in genessi *acht isdiar foirbthetuni roscríbad.* [3] .i. *ished a*scriptum. [4] .i. *arascchemmar abésu som* in fide. [5] .i. *isdúnni.* [6] .i. deum *isdochretim adeachte.* [7] .i. *anadruirmed doabra*cham .i. *fírinne trihíris.* [8] .i. a persona credentium ut iustitiam credentium confirmaret .i. *isfollus dunni triahesséirgesom asfirdia.*

[a] MS. pater. [b] Not in Migne, col. 690.

V. 2. gloriamur.[9]

6. Ut quid hautem.[10] . . . pro impis mortus est?[11]

7. Uix enim pro iusto quis moritur; nam pro bono forsitan quis audeat mori.[12]

8. Commendat autem Deus suam caritatem in nobís.[13]

9. Multo igitur magis iustificati nunc, in sangu[i]ne ipsius, salui erimus ab ira superuentura per ipsum.[14]

11. gloriamur[15] in Deo per . . . Iesum Christum, per quem reconciliationem accepimus.[16]

13. Usque ad legem enim peccatum erat in mundo;[17]

Fol. 3 a.

peccatum hautem non inputabatur, cum lex non esset.[1]

14. Sed regnauit mors ab Adam usque ad Moisen etiam in eos qui non peccauerunt in similitudinem praeuaricationis Adae.[2]

15. si enim unius dilicto multi mortui sunt,[3] multo magis . . . donum in gratia unius hominis, Iesu Christi, in plures abundauit.[4]

16. nam iudicium ex uno in condempnationem; gratia hautem ex multís dilectís in iustificationem.[5]

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[9] .i. *nonmóidemni.* [10] .i. *arcia dono.* [11] .i. *robtar* impii omnes ut non est qui faciat bonum rl.. [12] .i. *is*uix *asbiur* et*ní* non: nam pro bono. [13] .i. *frisaig* .i. *attroilli dúnn* delegi a nobís .i. dum ausus est quod nullus alius .i. tam facile né illi iniuria sit cum enim aliquid indebite praestatur tunc maxime caritas commendatur ut qualiter sé exhibere debiant recognoscant. [14] .i. multo magis suos scire non patitur qui semet ipsum pro impio dedit .i. *hóre ronsóirni* híc a peccatis nostris *condanfírianichthi úadib mór ní besnadblamu foir arsóirad* ab ira futura. [15] .i. *báigmi.* [16] .i. *córe fridia* per fidem christi etc. [17] .i. *cenfócre* et *ccnarigud.*

Fol. 3 a.

[1] .i. *nipoirgnae ɔtanic* lex *arba* Pelagius[a] habens humanum genus sub suo dominatu. [2] .i. *ciasidbiursa* non imputebatur. [3] .i. *frecre inso* mentibus heriticorum dicentium sí adæ dilictum non peccantibus nocuit ergo christi iustitia non credentibus prodest. [4] .i. *diármithi.* [5] [in marg.] iudicium .i. *tri óenphеccad la adam* gratia ex multís dilictís *la iesu dodóinib.*

[a] sic: leg. peccatum?

20. Lex . . . subintrauit[6] . . . ubi habundauit delictum, superhabundauit gratia.[7]

21. Ut sicut regnauit peccatum in mortem,[8] ita et gratia regnet per iustitiam in uitam aeternam,[9] per Iesum Christum, Dominum nostrum.[10]

VI. 1. Quid ergo[11] dicemus? . . . ut gratia habundet.[12]

3. Fratres.[13] quicumque babtizati sumus in Christo Iesu, in morte ipsius babtizati sumus.[14]

4. Consepulti enim sumus cum illo per babtismum in mortem.[15]

Fol. 3 b.

6. uetus homo noster simul crucifixus est cum illo, ut distruatur corpus peccati, ut ultra non seruiamus peccato.[1]

9. iam non moritur.[2]

10. Quod[a] enim mortuus est peccato, mortuus est semel;[3] quod hautem uiuit, uiuit Deo.[4]

11. existimate,[5] uos mortuos quidem esse peeccato,[6] uiuentes hautem Deo in Christo Iesu.[7]

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[6] .i. *foindarlid.* [7] .i. *hodesid forlán triafoilsigud tri recht tanicc iarum* gratia iesu christi eo quod lex neminem ad perfectum rl. [in marg.] Non inputabatur *som riam follus fiadchách indectsa.* [8] .i. *ba* in mortem paene et corporis. [9] .i. *bid* in uitam. [10] .i. *istriit áta* gratia et ueritas et uita aeterna. [11] .i. *ciaricc.* [12] .i. *oropimdu de duún.* [13] .i. *a indeu* et *a geinti hireschu.* [14] .i. *iar cosmilius abáis som arincorp marbde frissaroscarso*m in passione *nifil taidchur do dochum inchoirpsin acht isicorp spir*táldu *indeséirgi cenfrescsin báis na hirchri nabid taidchur dúmi da*no *donchorp marbdu* peccati sicut enim corpus constat ex membrís ita peccatum constat ex uitiis. [15] .i. *intain diagmani fobaithis iscosmulius aadnacuil acus abáis dúmi.*

Fol. 3 b.

[1] .i. *isairi rocload.* [2] .i. *act bid bidbéo.* [3] .i. *oinecht appeca*d *am*al *noinect rombebe colinn c*rist. [4] .i. *isbithbeo corp c*rist post resurrectionem in gloria dietatis. [5] .i. *midid.* [6] .i. *adib mairb arainn peccth*a *badbii im*murgu *iniesu c*rist. [7] .i. *badbithbii iniesu c*rist *hore adabaill doso*m quia ipse uiuus est semper.

[a] MS. Qui.

12. Non ergo regnet peccatum in uestro mortali corpore,[8] ut oboediatis [9] concupiscentis eius.[10]

13. Sed neque exhibeatis membra uestra arma iniquitatis peccato.[11]

14. non enim sub lege estis, sed sub gratia.[12]

15. Quid ergo.[13]

16. Nescitis quoniam cui exhibetis uos seruos ad oboediendum,[14] serui estis eius cui oboeditis,[15] siue peccati in mortem,[16] siue oboeditionis,[17] ad iustitiam in uitam aeternam.[18]

17. Gratias ago hautem Deo, quod fuistis serui peccati,[19] [20] oboedistis hautem ex corde in eam formam doctrinae, in quam traditi estis.[21]

18. Liberati hautem a peccato.[22]

19. Humanum uerbum dico propter infirmitatem carnis uestrae.[23] . . . exhibuistis membra uestra inmunditiae [24] et iniquitati.[25] . . nunc exhibete membra uestra [26] seruire iustitiae in iustificationem.[27] [28]

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[8] .i. *ibartolaib marbdib táircet báas dúib.* [9] .i. *conoairladigthe.* [10] .i. *combed hed nobed and* ubi praedicit qui mortui sumus peccato quomodo iterum uiuemus.[a] [11] .i. *nitidbarid farmbaullu inirgail arbeolu diab*uil. [12] .i. *durolged dúib* per gratiam. [13] .i. *ciaricc.* [14] .i. *doaurlatu.* [15] .i. *secbiphé imdodia imdopheccad madudia* .i. *doirladugud adibmogæ indísin.* [16] .i. paene *ished adúlchinne.* [17] .i. *indaurlatath.* [18] .i. uita aeterna *ishe adúlchinnesidi.* [19] .i. *atluchur dodia cerubaid fopheccad nachibfel.* [20] .i. *cibccnél* tra *diaroscribad indepistil so doadbadar fomáam* quoniam dicit serui rl. [21] .i. *niécen dobimchomartt ach[t]is dúdract lib.* [22] .i. gratia dei .i. *ni triib fadéisne* sed per deum et per gratiam suam. [23] quasi dixiset *ní dochumacht dúib aforcital forndobcanar* rl. [24] .i. *docachcenélu*[b] *añglaine.*[c] [25] .i. *docachceneoli cloine.* [26] .i. *farnuili baullu.* [27] .i. *dofarfirianugud.* [28] .i. *ced ed* tra *fodcud amal foruigensid dopeccad fognid dofírinni* et *beded noibde.*

[a] Rom. vi. 2, where for 'iterum' the Vulgate has 'adhuc.'
[b] MS. *docachcéneolu*, with a punctum delens under the second *o*.
[c] In the MS. the dot is over the initial *a*.

21. Quem ergo fructum habuistis?[29] nam finis illorum mors est.[30]

22. habetis fructum uestrum in sanctificationem; finem uero uitam aeternam.[31]

Fol. 3 c.

23. Stipendia enim peccati mors;[1] gratia autem [Dei] uita aeterna in Christo Iesu Domino nostro.[2]

VII. 1. An ignoratis?[3] scientibus enim legem loquor.[4] lex in homine dominatus quanto tempore uiuit.[5]

2. Nam quae sub uiro est mulier.[6]

3. uiuente uiro.[7] cum alio uiro.[8] ut non sit adultera[9] si fuerit cum alio uiro.[10]

4. mortificati estis legi[11] per corpus Christi, ut sitis altirius,[12] qui ex mortuis resurrexit, ut fructificemus Deo.[13]

5. passiones peccatorum, quae per legem erant, operabantur in membris nostrís, ut fructificarent morti.[14]

6. Nunc hautem soluti sumus a lege mortis, in qua deten[e-]bamur;[15] ita ut seruiamus in nouitate spiritus,[16] et non in uetustate literae.[17]

7. Quid ergo.[18] Lex peccatum est?[19] Absit.[20] Sed

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[29] .i. *cetorad.* [30] .i. *isdedbir dúib cidmebul lib ataidmet* nam finis rl. [31] .i. *bid hinoibad dúibsi ón.*

Fol. 3 c.

[1] [In summo marg.] l. *fochricci* et *ni cumme són* . . . *fri* . . . . . *firinne* stipendium *didiu ainm indlóge doberr domiledaib armílte.* [2] .i. *trichretim iniesu* l. *isinbeothu itáa iesu iarnesséirgu.* [3] .i. *incuntubart lib inso.* [4] .i. *áccaldam auctor indrecto inso* .i. *ismaith intóis éula doaccaldam.* [5] .i. *cidcían cidgair.* [6] .i. *is friss nasamlur.* [7] .i. *afer dligid.* [8] .i. *dofiur indligid.* [9] .i. *combed* adultera. [10] .i. *ciabed.* [11] .i. *fognama* .i. commoriando. [12] .i. *ní adaltras dúib.* [13] .i. *adcomla friu fessin infectso.* [14] .i. *robtar hesid aidmi oipretho pectho intainsin.* [15] .i. in nouo *hore nádmair peccad diaforgénsam cose is heside dorárricc báas dúnni.* [16] .i. *icomairbirt núidi iarfoisitin hirisse cenpecad.* [17] .i. *nisinchomairbirt arsid fopeccad.* [18] .i. *cericc* praeponit. [19] .i. *inpeccad* non. [20] .i. *armbad peccad.*

peccatum non cognoui nisi per legem.[21] Nam concupiscentiam nesciebam nisi léx diceret: non concupisces.[22]

8. Occasione uero accepta,[23] peccatum per mandatum[24] operatum est in me omnem concupiscentiam;[25] sine lege enim peccatum mortuum erat.[26]

9. Ego hautem uiuebam sine lege aliquando.[27]

10. inuentum est mihi mandatum, quod erat ad uitam,[28] hoc esse ad mortem.[29]

11. Nam peccatum, occas[i]one accepta per mandatum, seduxit me.[30]

12. Itaque lex quidem sancta, et mandatum sanctum, et iustum, et bonum.[31]

13. Quod ergo bonum est, mihi factum est[32] mors?[33] Absit. Sed peccatum ut apareat peccatum per bonum mihi operatum est mortem;[34] ut fiat supra modum[35] peccans peccatum per mandatum legis.[36]

14. ego autem carnalis sum,[37] uenundatus sub peccato.[38]

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[21] .i. *isairi asberar* lex peccati *hóre donadbat pecthu* ex persona uiuentis sub lege dicit pelagius peccatum esse non sensi.[a] [22] .i. *isindectsa rafetarsa aspeccad comaccobor hore adrograd.* [23] .i. mandati .i. *ropofochonn gnímo donpeccad a nirgaire.* [24] .i. *rosariged* mandatum *occo.* [25] .i. *ishé inpeccad rogéni anuile comaccobor* [in marg.] .i. *na comaccobor ararograd irect ragéni peccad* in mé et *rosariged* mandatum legis *occa.* [26] .i. *doménarsa ba marb peccad hore nán rairigsiur.* [27] .i. *doménarsa ropsa beo intain nádrairigsiur peccad ɔdanicc recht.* [28] .i. *robad bethu dom dianchomalninn.* [29] .i. *dorárieec baás dom athairmthect.* [30] .i. *nagnúsa iárnairgairiu* .i. non concupisces. [31] .i. *brithemnact inso et frecre dondi asrobrad* quid ergo dicemus rl. [32] interrogatio .i. *indixnigedar.* [33] .i. *ined fodera báas domsa atimne sainemailsin.* [34] .i. non mandatum *fodera báas domsa.* [35] .i. *ismoo iárnaarigud* quam ante. [36] .i. *dartimne recto dognither intimmarmus.* [37] .i. *holuid adam tarréir* Pelagius: carnaliter uiuere consueui.[b] [38] .i. ab adam l. *romrir mothol cholnide condumfel fomám pectho.*

[a] Not in Migne. [b] Migne, col 703.

Fol. 3 d.

15. Quod enim operor, non intellego.[1]

16. Si hautem quod nolo illud facio.[2]

18. Scio enim quia non habitat in me, hoc est in carne mea,[3] bonum. Nam[a] uoluntas bene faciendi adiacet mihi:[4] perfecere hautem bonum, non inuenio.[5]

19. sed quod nolo malum, hoc ago.[6]

20. Si hautem quod nolo illud facio.[7]

21. Inuenio igitur legem resistentem uolenti mihi facere bonum.[8]

22. Condilector[9] enim legi Dei[10] secundum interiorem hominem.[11]

23. Uideo hautem aliam legem in membrís meís,[12] repugnantem legi mentis meae,[13] et captiuantem me in lege peccati,[14] quae est in membrís meís.[15]

24. Infelex ego homo! quis me leberauit de corpore mortis huius? 25. Gratia Dei.[16]

VIII. 1. Nihil ergo nunc dampnationis est hiis[17] qui sunt in Christo Iesu.[18]

2. Lex enim spiritus uitae[19] in Christo Iesu. leberauit me a lege peccati[20] et mortis.[21]

Fol. 3 d.

[1] .i. *hothuil mochollno.* [2] .i. *adas ciadagnéo.* [3] .i. *ni incholinn donatháira acht isanaccobor.* [4] .i. *ni síratrab act is cuit fresligi.* [5] .i. *ished a*perficire *lessom forbe indagimrata centetarcor drogimrato.* [6] .i. opus *tairmthecto* et *nidiaforbu act iscuitir imraito.* [7] *ingním* carne perficere.[b] [8] .i. *iscuit airicc camai nigaib airechas.* [9] .i. *conasarcaigim.* [10].i. *is suaichnid sund t*ra *asrect maid asmbeir do airiuc túas.* [11] .i. *issí indainim aslam dochomalnad recto dé ní incorpp.* [12] .i. *airlama dodenum uilcc.* [13] .i. *accobor lammenmuin maid doimradud act nandléicci* concupiscentia carnalis. [14] .i. *is*ed quasi dixiset in lege sua .i. *hirect fognamo dopheccad.* [15] .i. *ishé gaibes airechas* in membris meis. [16] .i. *manimchobrad rad dǽ dagéna cammaib.* [17] .i. *siu ná tall.* [18] .i. *ithé cretite in iesu.* [19] .i. spiritalis léx .i. *doáirci bethid dúnni trichreti*m *iniesu crist.* [20] .i. *romsóirsa rect spirto direct pectho.* [21] .i. mosi *istrisuide doárbas peccad trisambí baás.*

[a] MS. Nan. [b] It is not certain to what words this gloss refers.

3. Nam quod inpossibile erat legi.[22] in similitudinem carnis peccatí,[23] et de peccato damnauit peccatum in carne.[24]

4. Ut iustificatio legis[25] inpleretur in nobís.[26] Secundum ambulamus spiritum.[27]

5. Qui enim secundum carnem sunt, quae carni[s] sunt sapiunt.[28] Qui uero secundum spiritum [sunt], quae sunt spiritus sapiunt.[29]

6. Nam prudentia carnis mors est; prudentia autem spiritus[30] uita[31] et pax.[32]

7. Quoniam sapientia carnis inimica est Deo,[33] legi enim Dei non est subjecta, nec enim potest.[34]

Fol. 4 a.

9. Uos[1] hautem in carne non estis,[2] sed in spiritu;[3] si tamen Spiritus Dei habitat in uobis.[4]

10. Si autem Christus in uobis est, corpus quidem mortuum est propter peccatum,[5] spiritus uero uiuit propter iustificationem.[6]

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[22] .i. *oglinath indfirinnigtho sin.*[a] [23] .i. *icosmulius collno iróbe peccad.* [24] .i. *hi fóisitc césto diacholinsom.* [25] .i. *nach firianugud forchomnucuir hircct.* [26] .i. *conocomalnithe indiunni.* [27] .i. *isinchruthsin bimmi nóibni.* [28] .i. *arniasse nóib disuidib.* [29] .i. *ithésidi im*murgu *beta hícthi.* [30] .i. mali uicem reddere *issí didiu trebaire chollno eecha dethidnea domundi doimradud een imradud nanemde.* [31] .i. *bid bethu.* [32] .i. *bid eore fridia.* [33] .i. *is miscuis dodia.* [34] .i. *atá dethiden fuiri eenc* .i. *imradud inna réte domunde.*

Fol. 4 a.

[1] romani. [2] .i. *fobésad eech daeh*preee*p*toro *uolid* et *álgenigid resíu rocúrsacha.* [3] .i. *isfarafic*[b] *duib nidóir farmbethu.* [4] .i. *isamlid eammaib ataidsi* in spiritu et *isasse dúib maid dodenum.* [5] .i. *arnaderna peecad.* [6] .i. *eiabeid* crist *indibsi trefóisitin hirisse* in babtismo et *isbeo indanim trisodin is marb ineorp im*murgu *trisnasenpectu eerudglanta tribathis uita cumacc do cháingnim eondid diusgea inspirut nóib.*

[a] Hanc glossam ab alia manu ac scribae codicis glossatorisque scriptam esse ex ductu atque atramento apparet.—Zimmer, who omits *sin.*

[b] Cf. *barafie dúib* fol. 11 d (ad 1 Corinth. xi. 22), *isarafie dúnn* fol. 25 c (ad 1 Thessalon. v. 9).—Zimmer.

11. qui suscitauit Iesum a mortuis, habitat in uobís . . . uiuificabit et corpora uestra mortalia propter inhabitantem Spiritum eius in uobis.[7]

12. Ergo, fratres, debetores sumus non carni,[8] ut secundum carnem uiuamus.[9] [10].

13. Si enim secundum carnem uixeritis, moriemini : [11] si hautem spiritu facta carnis mortificaueritis [12] uiuetis.[13]

14. Quicumque enim Spiritu Dei aguntur,[14] ii sunt filii Dei.

16. Ipse enim Spiritus testimonium reddit spiritui nostro, quod sumus filii Dei.[15]

17. coheredes autem Christi,[16] si tamen compatimur ut et simul glorificemur.[17] [18]

19. expectatio creaturae.[19]

20. subiecta est non uolens.[20]

21. in libertatem gloriae filiorum Dei.[21]

22. omnis creatura congemescit.[22]

23. nos ingemescimus.[23]

24. Spes autem quae uidetur, non est spes,[24] nam quod uidet quis, quid sperat ? [25]

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[7] .i. *arnipadóir ateg noigedsin inspirito.* [10] .i. *nitat pecthi collnidi hiccatar and indechtso cebtar hé riam.* [9] .i. *congnemmis gnímu colno* ut ante fecimus. [10] .i. *cenutad suíre dlegtir féich dúib* et *dún huili atcomlasom friuar dislemnethu de dohíec innafíach.* [11] .i. *báas péne* l. quando caro moritur. [12] .i. *nibo líach dano amarbad.* [13] .i. uita aeterna .i. *bidsamlid bid bidbethu mamarbitir* facta carnis. [14] .i. *conirchloit*er .i. *madhé áilium* ut di filio dicitur agebatur a spiritu. [15] .i. *ished inso didiu* testimonium quod sumus. [16] .i. *áorpe fri cr*ist. [17] .i. qui similis ei erimus .i. *cororannam isamlid bami* coeheredes *máconfodma[m] amal cr*ist. uel cum Christo uel inuicem. [18] .i. *indindoebúl doratad docr*ist. *condartar dúnni less* ut scimus quoniam cum apparuerit similis ei erimus. [19] .i. *asnindnide ittá.* [20] .i. *mainbad éicin.*[a] [21] .i. *dofognam* filiís Dei. [22] .i. *ɔéchta.* [23] .i. *cóinmi.* [24] .i. *arisi retaib nebaicsidib biid* spés. [25] .i. *a[r]nifrescsiu ani adchí súil.*

[a] In codice legitur *mainbǽicin* cum *d* supra *a* ante accentum acutum scripto, Zimmer.

25. per patientiam expectamus.[26]

26. Similiter hautem et Spiritus adiuuat infirmitatem nostram.[27]

Fol. 4 b.

sed ipse spiritus postulat pro nobís[1] gemitibus inenarrabilibus.[2]

27. Qui autem scrutatur corda, scit quid desiderat Spiritus,[3] quia secundum Deum postulat pro sanctis.[4]

28. Scimus enim quoniam diligentibus Deum omnia[5] concurrunt in bonum.[6]

29. Nam quos.[7] . . praedistinauit conformes fieri imaginis Filii sui,[8] ut sit ipse primogenitus in multís fratribus.[9]

31. Quid ergo dicemus ad haec?[10] Si Deus pro nobis, quis contra nos?[11]

32. Qui etiam proprio Filio non pepercit,[12] sed pro nobis omnibus tradidit illum.[13]

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[26] .i. *ishécen ainmne occo.* [27] [in marg.] *isand didiu fortéit* spiritus *arnénirtini intain bes ninun accobor lenn* .i. *lacorp* et *anim* et *laspirut. coir irnigde* tra *inso act níchumcamni ón mani thinib inspirut. isamlid* tra *islobur arnirnigdeni matréte frecndirci gesme* et *ninfortéitni inspirut ocsuidiu ished didiu forthéit inspirut intain guidmeni inducbáil diarcorp* et *diarnanimm iarncsséirgiu.*

Fol. 4 b.

[1] .i. (. . . .)*tirchorsa inspirut nóib is heside as eola.* [2] .i. qui enarrari non possunt .i. *nád ətagad inaisndis* sed occulta conpungtione cordis. [3] .i. *asbeirsom anaccobor donspirut hóre doninfet anaccobor donduini.* [4] .i. *aní asmaith ladia doguidi ished tinfetsom dianóibaib.* [5] .i. quaecumque fecerimus propter dilectionem dei .i. *dí sóinmechaib* et *dóinmechaib.* [6] .i. *robia indocbáal tarahési.* [7] .i. *nahi siu.* [8] .i. *remiriérchóil.* [9] Pelagius: primogenitus ex mortuis et in gloria *primgeinde* som *dohireschaib inheséirgiu* et *ináiritiu indocbále.* [10] .i. *isuisse asercc dorat mór dimaid duún.* [11] .i. *hóre attá innarleid cia conicc ní dúun isfollus is*pro nobís *ní* contra. [12] .i. *nipochóim less frinn.* [13] .i. *ni ar oénfer na diis rocess sed* pro omnibus *cerudbói* iudas et *cerudbatar* iudei *occathindnaculsom níma riccfed manitindnised intathir nemde.*

33. Quis accussabit aducrsus electos Dei? Deus qui iustificat.[14]

34. Quis est qui contempnet?[15] Simul hautem Iesus Christus qui mortuus est,[16] immo qui resurrexit,[17] qui est in dextera Dei,[18] qui etiam interpellat pro nobís.[19]

35. Quis ergo nos separabit? . . . . án gladius?[20]

36. Quia propter te mortificamur tota die,[21] aestimati sumus[22] ut oues occisionis.[23]

38. neque Angelus,[24] neque Principatus.[25]

IX. 1. Ueritatem dico in Christo Iesu; non mentior,[26] testimonium mihi perhibente conscientia mea[27] in Spiritu sancto.

2. tristitia est mihi magna est,[28] et contin[u]us dolor cordi meo.[29]

3. anathema esse a Christo pro fratribus meis.[30]

4. Qui sunt Israhelitae, quorum adoptio est filiorum.[31]

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[14] .i. *india indoichside do náde nídoich ar* qui iustificat *isdochu do* quam contempnere. [15] .i. *cia ənesfea tuiesiu dé.* [16] .i. *iniesu crist* .i. *imba immalei do occa[r]taithchriec* et *occarnáinsem nátc níbahcd nisí arseree less.* [17] .i. *isnessa doinni lemm oldaas bidarnáinsem* .i. *díarfírianugudni són ní dia[r]náinsem.* [18] .i. *rogab ásossad.* [19] .i. *doetarcuirethar* .i. *indóinecht araróit som ónni ferid itge frissindcaeht arnachérbalamni.* [20] .i. *am*al *rondpromsom.* [21] .i. *ammi irlaim hicachláo do dul martre.* [22] .i. *ronmessni.* [23] .i. *isdílmain lacách arnorcunni.* Pelagius: non licet nós[a] defendere. [24] .i. praesens nobís promísa .i. angelus mentiri quam separatio mea .i. *isdochu indalanái oldaas anaill.* [25] .i. *angrád asisliu oldate angil.* [26] *isruith indairm indid epiur* q*uia* membrum Christi sum. [27] .i. *nimthogaitha moehocubus arisinspirut nóib fortgillim.* [28] .i. *isingir lem eenchretim dúib.* [29] .i. *ishósiun eonuie dam farserec* obtabam enim rl. [30] .i. *cimbid.* [31] .i. israhelitarum .i. *doróigu dia immaccu do* ut est primogenitus meus israhel.

[a] nosmetipsos, Migne, col. 712.

Fol. 4 c.

5. Quorum patres, et[1] ex quibus [est] Christus secundum carnem,[2] qui est super omnia Deus[3] benedictus in secula.[4]

6. non enim omnes qui ex Israhel sunt, ii sunt Israelitae.[5]

7. Neque qui semen sunt Abrahae, omnes filii:[6] sed in Isac uocabitur tibi semen.[7]

8. Id est, non qui filii carnis, hi filii Dei.[8] aestimantur.[9]

9. Promisionis enim uerbum hoc est:[10] secundum hoc tempus ueniam.[11]

10. Rebecca[a] ex uno concubitu habens, Isac patris nostri.[12]

11. Cum enim nondum nati fuissent, aut aliquid egissent bonum aut malum, ut secundum electionem propositum Dei maneret.[13]

13. Quia maior seruiet minori, sicut scriptum est:[14] Iacob dilexi, Esau hautem hodio habui.[15]

14. numquid iniquitas apud Deum?[16] Absit.[17]

15. Moysi enim dicit: miserebor cui[us] miserior.[18]

Fol. 4 c.

[1] .i. *itanathir innafer fel and* nunc. [2] .i. *isinse andímiccem isúadib* crist. [3] .i. *ishé asairchiunech iunanuile.* [4] .i. *isdia bendachthe isuabithu.*[b] [5] .i. *nitat israelti huili.* [6] .i. *iunahí rochinset hosíl abrache nitat huili itmaicc tairngiri.* [7] .i. *is ho isaác dofuisémthar asíl nairegde* non *inismaíl.* [8] .i. ut ismáil et increduli israhelite .i. *nigebat incomarbus hóre nandat* filii promisionis. [9] .i. *miditir.* [10] .i. *issí inso.* [11] .i. *cinu rehe.* [12] .i. *ó oínsíl rogénartar damacc de.* [13] [in marg. l.] propossitum .i. *iutairdérgud arrudérgestar dia togu indalanái* per misericordiam *damnad alaili* per debitum iudicium. [14] .i. *intí asiniu* .i. *isáu.* [15] .i. per debitum iudicium *ar ba miscuis atroillisset diblínaib manithised trocaire* .i. non natura hodit. [16] .i. *hóre doroigu indalafer cenairilliud* et *romiscsigestar alaile, indoich bid indirge dodia insin.* [17] .i. *nate niclóin.* [18] .i. *besóir mo brethre.*

[a] MS. Rebeccae.
[b] MS. *isnabidṭhu,* the punctum delens being wrongly placed under *t*.

16. Igitur non uolentis, neque currentis, sed miserentis[19] est Dei.[20]

17. Dicit enim scriptura Pharaoni:[21] Quia . . excitaui te ut . . . anuntietur nomen meum in uniuersa terra.[22]

19. Dicis itaque mihi; quid adhuc queritur? uoluntati enim eius qui[s] resistet?[23]

20. O homo, tú quis és, qui respondeas Deo?[24] Numquid dicit figmentum[25] ei qui se finxit:[26] Quid me fecisti síc?[27]

21. An non habet potestatem[28] figulus[29] luti,[30] ex eadem massa[31] facere aliud quidem uas in honorem,[32] aliud uero in contumiliam?[33]

22. Quod si uolens Deus ostendere iram[34] . . . sustenuit in multa patientia[35] uasa irae[36] apta in interitum.

23. Ut ostenderet diuitias gloriae suae[37] in uassa misericordiae,[38] quae praeparauit in gloriam suam.[39]

24. Quos et uocauit nos non solum ex Iudeís, sed etiam ex gentibus.[40]

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[19] .i. *arcessi do neoch besmeldach less.* [20] [in marg.] .i. *nitorbe doneuch anaccobor manithobrea dia do anaccobor* similiter neque currentis *inti dianairchissi dia isdo istorbe.* [21] .i. *dothabairt diglae foir nipo dia airchissecht.* [22] .i. *tribairt diglæ foir.* [23] .i. *apersin innani asbeirtis ni neich inpeccad ni dlig digail arní asse tuidecht fritoil dé* .i. *hóre is* cui uult rl. *ni linni didiu atá.* [24] .i. *cia tussu dixnigedar* .i. *cid nombetha im etarceirt amessa imdia.* [25] .i. *indolbud.* [26] .i. *dondí rodndolbi.* [27] .i. *ní maith domrignis.* [28] .i. *innáteeta cumachte.* [29] *indoilbthid.* [30] *innacriad.* [31] .i. *ond óentoisrinn.* [32] .i. *isléir dorigni indalalestar.* [33] .i. *isdínnimu dongní alaill.* [34] [in marg.] *cid accobrach.* [35] .i. *adroneestar* .i. *nipo hetóir dorat digail foraib cepued adroilliset.* [36] .i. *huissi do digail forru.* [37] .i. *niarmaith friu arforchelta act is corpad mithig lessom inducbál dianóibaib.* [38] .i. *innahí diarumuincstar som trócairi.* [39] .i. *aníccidc cinid arillset.* [40] .i. *nípat hé indíi betathuicsi diiudeib nammá beite isindinducbáil sin acht bieit cit geinti hiressich. tairchechuin farmbratir fadisin ossæ áiudeiu airitiu* et *togu geinte.*

Fol. 4 d.

25. Uocabo non meam plebem, plebem meam.[1]
26. in loco, ubi dictum est eís:[2] Non plebs mea uos, ibi uocabuntur filii Dei uiui.[3]
27. Essaias autem clamat pro Israhel:[4] Si fuerit numerus filiorum Israhel tamquam arena maris,[5] reliqu[i]ae saluae fient.[6]
28. Uerbum enim consummans et breuians in aequitate.[7]
29. Et sicut praedixit Essaias:[8] .. sicut Sodoma facit essemus.[9]
30. Quod gentes, quae non sectabantur iustitiam, adprehenderunt iustitiam,[10] iustitiam hautem quae ex fide est.[11]
31. Israhel uero sectans legem iustitiae, in legem iustitiae non peruenit.
32. Quare? Quia non ex fide, sed quasi ex operibus:[12] offenderunt enim in lapidem offensionis.[13]
33. Sicut scriptum est:[14] Ecce pono in Sión lapidem offensionis, et petram scandali;[15] et omnis qui credit in eum non confundetur.[16]

Fol. 4 d.

[1] .i. *dogéntar* (*toich*) *diétoich and* .i. *bid tuad dom*s*a moneb*-*thuad.* [2] .i. *isindairmm* .i. scripturae l. uocabitur l. *nipa farnainmsi bias forib* .i. plebs Dei. [3] .i. *geinti narbo* pleps Dei *cosse bit* filii Dei *anainm indectso ní dígu anme són ǽm.* [4] .i. *acaltam geinte inso* .i. *doarchet do israhel húathad ndóine dochretim diib cit sochudi.* [5] .i. *cit sochudi bid huathad creitfes diib.* [6] .i. *bieid nach dréct diib hícfider cinbathuili articfea ind*som *briathar foirbthigedar induine indírgi cáingníma.* [7] .i. *inlínn nodchreitfea bid indírgi.* [8] .i. *taircechuin resíu forcuim*-*sed.* [9] .i. *atbélmis* et *nítaidirsed nech huann.* [10] .i. *níarilset geinti afírianugud tadbat som t*ra *darect* et *difírinni* infra. [11] .i. *ní fírinne rectto.* [12] .i. *lour leu gníma recto diafírianugud.* [13] *adcomcisset ilbéim friss.* [14] .i. *as* nomen *do c*rist lapis offensionis. [15] .i. *in belzefuth* [in marg.] *isbéss didu indliacc berir ilbeim friss* et *intí dothuit foir ɔboing achnámi intí fora*-*tuitsom im*murgu *atbail side* síc Christus lapis angu*laris.* [16] .i. *níceil*som *t*ra *asné c*rist *inlie asrubart.*

X. 1. Fratres,[17] uoluntas quidem cordis mei, et obsecratio ad Deum, fit pro illís[18] in salutem.[19]

2. Testimonium enim perhibeo illís, quod et emulationem Dei habent, sed non secundum scientiam.[20]

4. Finis enim legis, Christus, ad iustitiam omni credenti.[21]

5. Moyses enim scripsit: Quoniam iustitiam quae ex lege est, qui fecerit homo, uiuet in ea.[22]

6. Quae hautem ex fide est iustitia, síc dicit:[23] Ne dixeris in corde tuo:[24] Quis ascendet in ceelum?[25] id est, Christum deducere.[26]

7. Aut quis descendet in abyssum? hoc est, Christum a mortuis reuocare.[27]

8. Sed quid dicit Scriptura?[28] Prope est uerbum in ore tuo et in corde tuo.[29] Hoc est uerbum fidei, quod praedicamus.[30]

9. Quia si confitearis[31] . . . Dominum Iesum.

10. Corde enim creditur ad iustitiam,[32] orc autem confessio fit ad salutem.[33]

Fol. 5 a.

14. Quomodo ergo inuocabunt, in quem non crediderunt?[1]

15. Quomodo uero praedicabunt[2] nisi mittantur?[3] sicut

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[17] .i. *frigenti asbeirsom anisiu arnatomnitis nád carad som indeiu* et *nad duthrised anicc.* [18] .i. *isí moirnigde fridia.* [19] .i. *condariccad dia.* [20] .i. *banisse hirnaigde erru baliach anépeltu.* [21] .i. *bid fírian cach oén creitfess hí* crist. [22] .i. *nípabibdu recto.* [23] .i. *asbeir cate infírinne hó hiriss.* [24] .i. *dochuingid timpne naile.* [25] .i. proprium pauli .i. *dobeir pól gluáis fortestimin nafetarlicce.* [26] .i. *ní écentaniccside céne.* [27] .i. *ní ecen athodiusgud asreracht cene* a mortuis, *islour dún didiu creitem incholnichtho* et *esséirgi.* [28] .i. *masu* quis ascendit .i. *masuchundubart.* [29] .i. *dofil* crist *conasoscelu.* [30] .i. gentibus *iarnathichte.* [31] .i. *isairi is* prope. [32] .i. *creitem hicridiu imfolngi induine fírian.* [33] .i. *indfoisitiu inginn imfolngi induine slán istrissandedesin biid duine slán* et *fírian combi bidslán* et *bidfírian.*

Fol. 5 a.

[1] .i. *apersin indiudidi asbeirsom anisiu magthad lasuidiu cretem do geintib hóre nadtairchechnatar fáthi doib.* [2] .i. *in phreceptori.* [3] .i. *ní roitea cuccu etir.*

scriptum est :[4] Quam speciosi pedes euangelizantium pacem,[5] euangelizantium bona ! [6]

16. Essaias dicit : Domine, quis credidit auditui nostro ?[7]

18. Sed dico : Numquid non audierunt ?[8]

19. Sed [9] dico : Numquid Israhel non cognouit.[10] Primus Moyses dicit :[11] Ego in emulationem uos [12] adducam [13] in non gentem.[14]

20. Essaias hautem audet, et dicit.[15]

21. Ad Israhel hautem dicit :[16] Tota die expandi manus meus ad populum non credentem [17] et contradicentem.

XI. 1. Numquid repulit Deus populum suum ? Absit ; Nam et ego Israhelita sum,[18] ex semine Abracham.[19]

2. Non repulit Deus plebem suam, quam praesciuit.[20] An nescitis in Helia quid dicit Scriptura,[21] quemadmodum interpellat Deum aduersus Israhel ?[22]

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[4] .i. *is dinaib preceptorib sin asrobrad.* [5] .i. *is hecen sainccoscc leosom for accrannaib innaní prechite* pacem et *immechuretar cori horígaib aranepertar isdoimmarchor chóre dotíagat indfirso,* signum *sóu araroib saingné fornaib gnímaib inna precceptore.* [6] .i. *innaní pridchite* misteria díuina. [7] .i. *ní sochude rochretti doneuch rochualammarni huaitsiu adé sechra pridchaisem dochách* aliter *doneuch rochuale cách huauni.* [8] .i. *canigóo dúib si anasberid aiudeu conicloitis geinti tairchital* crist *nate rachualatar.* [9] *actmachotchela.* [10] Pelagius : gentes esse uocandas ad fidem[a] .i. *isáiniu dúibsi anasbiursa rafitir cid israhel cretim dogeintib.* [11] .i. *adbeir fornairchinnech féisne hi tossuch.* [12] .i. *áiudeu.* [13] [in marg.] *in hétt* .i. *bid héet lib si geinti dobith inhiris* l. *do intamil* .i. *atasamlibid si ináiritiu hirisse.* [14] .i. *hinephchenéil* .i. *napochenécl domsa cosse* ante quam crederet. [15] .i. *ro laimetharside epert neich* quia non timet populum iudeorum. [16] .i. *dochoscc innanisrahélde asbeir som aní siu arnachamóidet cid doib doarrchet.* [17] .i. *ished fornainm insin.* [18] .i. *isfollus isindí nachimrindarpai se noch ǽm amisrahélde.* [19] .i. *ished bunad mochlainde.* [20] .i. *intí nochreitfed dúib.* [21] .i. *innádcualaidsi ageinti* in librís regum ubi scriptum est de helia. [22] .i. *dothabairt díglai forru.*

[a] Migne, col. 721.

3. Domine, prophetas tuos occiderunt,[23] altaria tua suffuderunt;[24] et ego relictus sum solus,[25] et querunt animam meam.[26]

4. Reliqui mihi[27] septem milia uirorum,[28] qui non curuauerunt genua ante Bachal.[29]

6. Si hautem iam non ex operibus alioquin gratia;[30] alioquin[31] gratia iam non est gratia.[32]

Fol. 5 b.

7. quod quaerebat Israhel, hoc non est consecutus; electio autem consecuta est,[1] cæteri uero excaecati sunt.[2]

8. Dedit illis Deus spiritum conpunctionis, oculos ut non uideant.[3] . . . usque in hodiernum diem.[4]

9. Et Dauid dicit:[5] Fiat mensa eorum.[6] . . . in scandalum[7] et in retributionem illis.[8]

10. dorsum eorum semper incurua.[9]

11. Dico ergo: Nunquid sic offenderunt ut caderent?[10] [11] Absit; sed illorum dilecto salus [est] gentibus.[12]

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[23] *cossóit athuaithe fridia inso.* [24] .i. *rumúgsat* l. *rocechladatar* et *dorigéensat adrad hídal and.* [25] .i. *nifil nech and occtadrad so acht meisse móinur.* [26] .i. *cid anuathath nísiu arnaroib occo.* [27] .i. *domadrad.* [28] .i. *ni tussu thóenur ciatbere.* [29] .i. *doadrad bachal.*[a] [30] .i. *massurathsom ní remdechutar gníma.* [31] .i. *asberidsi cid arind epur frit.* [32] .i. *diandremthiasat gníma,* sed debitum.

Fol. 5 b.

[1] .i. *intí dorroigu dia* per gratiam non per opera legis ut gentes. [2] .i. iudei .i. *nüirmadatar fírinni trirad.* [3] .i. interioris hominis .i. *roléiced anintliucht foaréir fadésne* et *niparmaid rosnuicc.* [4] .i. *colaa poil* l. *collaa ambáis.* [5] .i. *nicheil cid dabíd.* [6] .i. *indaltóir foranidparar (do) ídlaib.* [7] .i. *indíltod.* [8] .i. *dígle.* [9] .i. *intairbir adǽ.* [10] .i. *combad tothim cen éirge nobed and* absit *ni tha diaméit.* [11] .i. *cair insí ameit friscomartatar condositis huili* a fide Christi? non; *doncrtad iude tra in so lessom.* [12] .i. *isairi doroigu dia geinti hore nárbubae laiudeu creitem act doroigatar ancretim.*

[a] cf. *a-mail bachal,* Sg. 229.

12. Quod si dilictum illorum diuitiae sunt mundi,[13] et deminutio eorum diuitiae gentium,[14] quanto magis plenitudo eorum ! [15]

13. Uobís enim dico gentibus : [16] Quamdiu quidem ego sum gentium apostolus, ministerium meum honorificabo.[17]

14. Si quomodo ad emulandum prouocem [18] carnem meam,[19] et saluos faciam aliquos ex illís.[20]

15. Si enim amisio eorum reconciliatio est mundi,[21] quae asumptio, nisi uita ex mortuis ? [22]

16. Quod si diliuatio sancta est,[23] et masa.[24]

17. socius [25] radicis et pinguitudinis oliuae.[26]

18. Noli gloriari aduersus ramos.[27] Quod si gloriaris, non tu radicem portas, sed radix té.[28]

19. Dicis ergo : Fracti sunt rami [29] ut ego inserer.[30]

20. Bene, propter incredulitatem fracti sunt : [31] tu hautem fide sta : [32] noli altum sapere, sed time.[33]

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[13] .i. *popuil gente.* [14] .i. *ithé ata* mundus *túas.* [15] .i. *matis huili conabdis apstil* tantum. [16] .i. *hore is dúib predchim.* [17] .i. *ismé asapstal geinte.* [18] .i. *sechi chruth dondrón.* [19] .i. *mochenél colnide.* [20] .i. *trisinintamail sin* .i. *combad cét leu buid domsa iniriss* et *duús in intamlitis.* [21] .i. *imforling hícc aníbeicc rochreti* ab illís. [22] l. uita .i. *bíi in hiris* ex mortuis .i. in peccato antea. [23] .i. *indairigid* .i. Christus l. apostolus. [24] .i. *intuáth huile.* [25] .i. *accomallte.* [26] .i. *indolachruinn toirthich.* [27] .i. ó gentiles .i. nolí gaudere quod illi fracti sunt in perditione *hore isnanaicci atái.* [28] .i. *is inse ṅduit nitú nodnai(l) acht ishé not ail.* [29] .i. adsumit persona gentilis *indoich epert detsiu isairi ɔnabrúi . . ingésci . . ɔdag dula det . . taranési.* [30] .i. *coatomsnassar.* [31] .i. *cani airi* .i. *badochu lem són is(hed) rombod doib.* [32] .i. quod gratis et non secundum meritum insertus es .i. *bacoscc carat limm dit agentlidi níptha labar* et *nípadro(n)* [a] *notbocctha* et *armtairismech inhiris.* [33] .i. *arnachitrindarpither frisinfírini* per superbiam *amal indclaínn bunid.*

[a] There may have been some letters between this word (which ends the line) and *notbocctha.*

21. Si enim Deus naturalibus ramís non pepercit,[34] ne forte nec tibi parcat.[35]

22. in té bonitatem Dei si permanseris in bonitate[36]; alioquin[37] et tú excideris.[38]

23. Sed et illi, si non permanserint in incredulitate, inserentur,[39] potens est enim Deus[40] iterum inserere illos.[41]

24. Nam si tu ex naturali excisus és oleuastro, et contra naturam insertus es in bonam olibam,[42] quanto magis hii[43] qui secundum naturam inserentur suae olibae![44]

Fol. 5 c.

25. Nolo autem uos ignorare, fratres, misterium hoc ...[1] quia cecitas ex parte contegit Israhel,[2] donec plenitudo gentium intraret.[3]

26. Et sic omnis Israhel saluus fieret, sicut scriptum est:[4] Veniet ex Sion, qui eripiat, et auertat impietatem ab Iacob.[5]

28. Fratres secundum euangelium quidem inimici propter uos;[6] secundum electionem hautem, carisimi propter patres.[7]

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[34] .i. *indat iudei itirroscar(sat) fri hiris nabarche.* [35] .i. *cani doich* l. *coniecmi nádnairchissa act iscoarcessea.* [36] .i. *isamlid bid* bonitas tibi. [37] .i. *isferr menmc friss.* [38] .i. *nipadíless duit aní hitái mani cáinairlither.* [39] .i. *béss rísat ade aní asatorbatha.* [40] .i. *arcotdicc dia.* [41] .i. *iarnatóbu.* [42] .i. *cosmulius* tra *dombeir som* híc *aris bésad leuso*m *infid dothóbu* et*fid aile do esnid and.* [43] .i. *batochu doibso*m *buid and.* [44] .i. *ramúinset doib buid and.*

Fol. 5 c.

[1] [In summo marg.] . . . . *nu dubgoithesi* . . . *bad* . . . *ba inárpitissom.* [2] .i. *isdreecht diib nadrochreit* et *muscreitfet cithésidi.* Aliter cecitas .i. *burpe* ex parte .i. *o aimsir bicc* ex parte contigit .i. tempore tantum ut Pelagius.[a] [3] .i. *ɔrictar huili genti* l. *drécht caichceniúil.* [4] .i. *bas níicthe* israhel. [5] .i. *dosnicfa cobir cidmall bithmaith* im*murgu intain dondiccfa.* [6] .i. gentiles *nímcharatsa indfir hore pridchim soscele dogentib.* [7] .i. *itcarit domsa* im*murgu* .i. *noscarimse iscland tuicse dodia.*

[a] Not in Migne, col. 726.

29. Sine penitentia enim sunt dona[8] et uocationes Dei.[9]

30. Sicut enim aliquando et uos non credidistis Deo,[10] . . misericordiam consecuti estis propter illorum incredulitatem.[11]

31. ut et ipsi misericordiam consequantur.[12]

32. Conclusit enim Deus omnia in incredulitate.[13]

33. O altitudo diuitiarum sapientiae et scientiae Dei![14] quam incomprehensibilia sunt iudicia eius, et inuestigabiles[15] uiae eius![16]

XII. 1. Obsecro itaque uos, fratres, per misericordiam Dei,[17] ut exhibeatis corpora uestra hostiam uiuam, sanctam, Deo placentem,[18] [19] rationabile sit obsequium uestrum.[20]

2. sed [re]formamini in nouitate sensus uestri,[21] ut probetis quae sit uoluntas Dei bona, [et] placens, et perfecta.[22]

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[8] .i. *dilgud pecctho.* [9] .i. *nipad naidrech andurairngert.* [10] .i. *robói aimser nadrochreitsid ɔdubtanicc* misericordia dei. [11] .i. *doríltiset som* et *rochrochsat* crist. [12] .i. *bid* missericordia *dano dodaessarrsom nípa* meritum l. opus legis *intain creitfite.* [13] [in marg.] conclusit Pelagius inuenit omnia in incredulitate Pelagius non uí sed ratione[a] .i. *arduetarrid* .i. *nitella doneuch and moidem aarilte ɔdaricc* missericordia dei. [14] .i. *isfudumuin indrúnso icc indomuin* et omnium hominum per misericordiam *iarsindi batir inricci dubáas huili.* [15] .i. *nísfitir nech.* [16] [in marg.] *Ceist cateet* diuitiae *sund* et sapientiae et scientiae et *catcet* inscrutabilia iudicia et *cateet* inuestigabiles uiae et *cate* sensus Domini; *nianse isdo tiagait indrétaisin huili dontlathur diasndísin robói hirúnaib innadeacte octuiste dúile hitossuch. ní asse linn ɗem léim díndbéstatu* et *dind tinchosc innandóinc foraisńdiis di thuiste dúile ismenand isdindinsci riam lenid* et *ished adamrigethar* híc *fudumne indfiss hoaricc dia ácenele ńdoine* per misericordiam. [17] .i. *nímchubandom attach trócaire frib istree rob hícad.* [18] .i. castam et alienam a peccato .i. ab omnibus uitiís *arisirlam indanim do thuil dée todiusgadar dana indanim dodénum maith.* [19] .i. ut (o)pperabatur in lege ante ostium templi *cenchaile nachdatho cenchaile pectho.* [20] .i. *chechirnigde dongneid ituil déc beddlichthech.* [21] .i. renouate sensum .i. *padglicc far nintlincht* non ut fuit ante. [22] .i. *issí thol dée*

[a] 'Non vi conclusit, sed ratione conclusit, quos inuenit in incredulitate,' Migne, ol. 727.

3. Dico . . omnibus . . non plus sapere quam oportet sapere; sed sapere ad prudentiam,[23] et unicuique sicut Deus diuisit mensuram fidei.[24]

Fol. 5d.

4. omnia hautem membra non eundem actum habent.[1]

5. Ita multi unum corpus sumus in Christo,[2] singuli autem [3] alter alterius membra.[4]

6. Habentes hautem donationes [5] secundum gratiam quae data est nobís,[6] diferentes; [7] siue prophetiam secundum rationem fidei,[8]

7. Siue ministerium in ministrando,[9] siue qui docet in doctrina.[10]

8. Qui exortatur in exortando,[11] qui tribuit in semplicitate, . . . [12] qui miseretur in hilaritate.[13]

9. Dilectio sine simulatione.[14]

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didiu anísiu .i. *átredeso* .i. bona et placens et perfecta et *isinunn* et *atréde remiérbart* .i. hostia uiua et sancta et placabilis rl. [23] .i. *ished a*plús sapere *lessom na ní ararogarts*om *madugnether ished im*murgu *a*sapere ad prudentiam *cach réit ararogartsom donebdénum* et *aforchongair dochomalnad.* [24] .i. *am*al *dondbeir docách iarnahiris.*

Fol. 5d.

[1] .i. Non potest enim uisus nisi in occulís fieri et rl. .i. *óingním im*murgu *immefolngat* omnia membra .i. *óintimthrecht.* [2] .i. *ammi corp docr*ist et *iscenn som duunni.* [3] .i. sunt .i. *cách folcith.* [4] .i. est .i. *isball cách dialailiu.* [5] .i. *ished fodera in inchongna*m *sin huaire issain dán cáich.* [6] .i. *am*al *rombói cuit cáich dinrath diadu.* [7] .i. *sain dán cáich.* [8] .i. *bad iárndligud hirisse* .i. ut non seodoprofete qui trans fidem profetabant. [9] .i. *bad ítimthirect* .i. in obidentia *dochách.* [10] .i. *robo intí forchain* .i. unusquisque in quo uoca(tus est) rl. l. *precept dochách* .i. hominibus post babtisma .i. *bad hiforcitul* .i. *achomalnad condib desimrecht dochách.* [11] .i. *nertad chách.* [12] .i. *bad indiutti.* [13] .i. *bad iroithinchi* .i. hilarem enim datorem elegit deus. [14] .i. *censcctti* .i. *níp sain anasbcrthar hogiun* et *ambess hicridiu.*

10. Caritate[a] fraternitatis inuicem diligentes.[15] Honore[b] inuicem praeuenientes.[16]

11. Sollicitudine non pigri.[17] Spiritu[c] feruentes.[18] Domino seruientes.[19]

12. Spe gaudentes.[20] In tribulatione patientes.[21] Orationi instantes.[22]

14. Bene[dicite] persequentibus uos, benedicite, et nolite maledicere.[23]

15. Gaudete cum gaudentibus,[24] flete cum flentibus.[25]

16. Id ipsum inuicem de uobís sentientes.[26] . . . humilibus consentientes.[27] Nolite esse prudentes aput semet ipsos.[28]

17. Nulli malum pro malo reddentes;[29] prouidentes bona non tantum coram Deo,[30] sed etiam coram hominibus omnibus.[31]

18. Si potest fieri quod ex uobis est,[32] cum omnibus hominibus pacem habentes.[33]

19. Non uosmet ipsos defendentes, carissimi,[34] . . . Scriptum est enim: Mih[i] uendictam, ego reddam,[35] dicit Dominus.[36]

20. Sed si essurit inimicus tuus, ciba illum.[37]

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[15] .i. *bad fuairrech cách frialaile ondesercc brathardi.* [16] .i. *taibred cách airmitin dialailiu* et *nách taibred do feisin.* [17] .i. *nebleiscc.* [18] .i. *ɔroib irgal désercce inspirto indiunn.* [19] .i. *bad dúdia fognem.* [20] .i. *nertid arfrescsinni* gloria futura. [21] .i. *bad foditnich.* [22] .i. *baán tairismich doirnigdi* ut tribulatio possit tolerari. [23] .i. *ní lour inbendachad diammaldachae, ní lour dano innebmaldachad manibendachae.* [24] .i. *fáilte cáich bad fáilte dúibsi.* [25] .i. *brón caich bad brón dúibsi.* [26] .i. *infáilti sin* l. *inbrón am*al *bid dúib doccmoiscd.* [27] .i. *nachgním umal badhé dongneith.* [28] .i. *olcc tarési nuilcc.* [29] .i. *arissí ind fírthrebaire són.* [30] .i. *ná maith robé badhed dogneid.* [31] .i. ut uideant opera uestra rl. .i. *cáingním doib.* [32] .i. *mabeid hibar cumung.* [33] .i. *cipcruth bíid* páx *libsi fricách ciabethir ocfar ningrim.* [34] .i. *ná bad fornert dofema* né uós ira deprehendat uel sí quis té percusserit rl. [35] .i. *farn̄dígalsi* .i. *bid adas farmbáich rosmbia alóg.* [36] .i. *doig basfír.* [37] .i. *commarí farn̄dígal huaimse iscoru dúib si ón* quam uindictam reddere.

[a] MS. Caritatem. [b] MS. Honorem. [c] MS. Spiritum.

21. Noli uinci á malo;[38] sed uince in bono malum.[39]

Fol. 6a.

XIII. 1. non est potestas[1] nisi a Deo;[2] quae hautem sunt, a Deo ordinatae sunt.[3]

2. Itaque qui resistit potestati, Dei ordinationi resistit;[4] qui autem resistunt, ipsi sibi dampnationem[5] adquirunt.[6]

3. Nam principes non sunt timori boni operis,[7] sed mali.[8] [9] Vis[10] hautem non timere potestatem? bonum fác, et habebis laudem ex illa.[11]

4. Si hautem malum feceris, time;[12] non enim sine causa gladium portat.[13] Dei enim minister est, uindex in iram[14] éi qui malum agit.[15]

5. Ideo necessitate subditi estote,[16] non solum propter iram,[17] sed et propter conscientiam.[18]

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[38] .i. *ní dene comrud frissinulcc arnabad hui[l]cc diblínaib.* [39] Pelagius: ille uincisse dicitur qui alterum ad suam duxit partem[a] .i. *dognésu maith friss*om et *bid maidsom iarum.*

Fol. 6a.

[1] .i. *aracumactte nangid niármisom archumactte.* [2] .i. *manip hodia.* [3] .i. *nacumactte is dia rodordigestar* l. *nacumachte file* a deo *itordigthi.* [4] .i. *hóre ronortigestar dia cedono tuidecht friss.* [5] .i. *ros mbia lóg asithichtho is dianimortun fésine nimathi nech doib.* [6] .i. *dígail* .i. *adcotat.* [7] .i. *nísnagathar* bonum opus .i. *a hómon.* [8] .i. *badeidbiriu dodrogníim:* [in marg.] *hóre ismórad daggnímo dogní* et*troethath droggnímo.* [9] *assindet sunt t*ra *citné cumacte diandid cóir infognam* .i. *indí ɔsechat hulcu* et*mórate mathi.* [10] .i. *inaccobri.* [11] .i. *rotbia less lóg dodaggníma.* Orig*enes*: .i. laudem a deo accipies si sis subditus regibus propter deum .i. *ishé dobeir lóg deit tarhési do dagnímo.* [12] .i. *issamlid isdeidbir deit áaigthiu.* [13] .i. *isdeidbir haáigthiu, arisdothabirt diglae berid inclaideb sin.* [14] .i. *niarichthi occo arisdiráith dée dobeir dígail fort.* [15] .i. *ni fornachnéile.* [16] .i. *hore dofeich cach nolcc* et *mórid cachmaith.* [17] .i. *hore conicc dígail forib.* [18] .i. *hore rofitis is occ maid atáa* .i. *hore is*minister deo.

[a] Ille dicitur uicisse alterum, qui eum ad suam duxerit partem, Migne, col. 732.

6. Ideo enim[19] et tributa praestatis;[20] ministri enim sunt Dei,[21] in hoc ipsum seruientes.[22]

7. Reddite ergo omnibus debita.[23]

8. Nemini quicquam debeatis.[24]

9. et quod est aliud mandatum,[25] in hoc uerbo[26] instauratur: Diliges proximum tuum sicut teipsum.

10—11. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio; Et hoc scientes tempus,[27] quia hora est iam nos de somno surgere.

12. induamur arma[28] lucis.[29]

13. Sicut in die honeste ambulemus.[30]

Fol. 6b.

non contensione[1] et aemulatione.[2]

14. Sed induite uos Dominum Iesum Christum,[3] et carnis curam ne feceretis in desiderís.[4]

XIV. 1. Infirmum in fide adsumite,[5] non in discep[ta]tionibus cogitationum.[6]

2. Alius quidem credit[7] se manducare omnia;[8] qui hautem infirmus est,[9] holus manducet.[10]

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[19] .i. *isamne atáa.* [20] .i. *taibrith atéichte ndoib.* [21] .i. *iscoir athabairt doib.* [22] .i. *nitatfollig occo.* [23] .i. *dligetha.* [24] .i. *nídlegar ní dúib* .i. deponite debita omnia ut liberi sitis caritati. [25] .i. *cenmithá anísin.* [26] .i. *isind insci so.* [27] .i. *isaimser* benefaciendi l. noui testa*menti* l. *ascomalnad recto* dilectio proximi. [28] .i. *irgala.* [29] .i. *cid fognim cid fochésath dotiagar.* [30] .i. *amal isilóu badsochrud arnimthecht hore isfride imtiagam* et *adciam arconair.* [marg. sup.] . . . *hicobligib* .i.

Fol. 6b.

[1] .i. *cech cenéle cosnama.* [2] .i. *inéutt* .i. *hiformutt.* [3] .i. *bedimthugesi* domino *corroaitreba indiib* l. *bedimthuge dúibsi* crist. [4] .i. *nabad doréir farcolno beithe.* [5] .i. *ná bad diamess.* [6] .i. *nabad indebthib* .i. *nabad hé fornimbradud nách maith aní itáa.* [7] .i. *isfriu asberar* sumite. [8] .i. *istrén ahiress isdiamuin leiss cachthúare.* [9] .i. *intí ashénirt hiress.* [10] .i. *bairgen* tantum et*is ferr són lesso*m ut fuit dániel et trés pueri.

3. qui non manducat, manducantem non iudicet,[11] Deus enim illum adsumpsit.[12]

4. Tú quis és,[13] qui iudicas al[i]enum seruum?[14] suo Domino stat aut cadit; stabit autem.[15]

5. Nam alius iudicat diem inter diem;[16] alius iudicat omnem diem.[17] Unusquisque in suo sensu habundet.[18]

6. qui non manducat.[19]

8. Siue ergo uiuimus, siue morimur, Domini sumus.[20]

9. Christus mortuus [est] . . . ut et mortuorum et uiuorum dominetur.[21]

10. Tú autem quid iudicas fratrem tuum[22] in non manducando?[23] aut quid spernis fratrem tuum in edendo?[24] Omnes enim stabimus ante tribunal Dei.[25]

11. Scriptum est enim in Essaia[26] . . . omnis lingua confitebitur Deo.[27]

12. Itaque unusquisque nostrum pro sé rationem reddet Deo.[28]

13. Non ergo amplius inuicem iudicemus;[29] sed hoc iudicate magis,[30]

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[11] .i. *nataibred dimiccim foir.* [12] .i. ita illum uocábi[a] ut té .i. *ní laugi abríig less* quam *tú.* [13] .i. *cindas persine attotchomnicc.* [14] .i. *ni duitsiu ismug isdodia.* [15] .i. *bied aimser námbalobur.* [16] .i. *biid sain láa leiss.* [17] .i. *níbí sainláa lasuidib act is abstanit doib* semper. [18] .i. *anas maith lacách dénad* si pro deo. [19] .i. *intí óinas.* [20] .i. *ní lanech huáin alail ammi dée huili nícol dó cid less armbéo* et *armmarb isairi rocées* rl. [21] .i. *commimis less huili.* [22] .i. *ní latt aní ararethi* et*ní lat incách forsammitter.* [23] .i. *bésu dagduine ciniestar cachtúari.* [24] .i. *bésu maith ciaestir ábíad.* [25] .i. *aratá brithem and cenutsu* .i. deus *ishéside da*no *aséola and ní cu*mm*e* et *tuss(u).* [26] .i. *doairchet allaa ṁ brithemnacte sin.* [27] .i. *dobérat huili acoibsena isindlaosin.* [28] .i. *taiccéra cách daráchen fessin.* [29] .i. *léicid* iudicium deo .i. *brithemnacht bes hua . . . nísṅdenaith* nisi ne ponatis rl. [30] .i. *léicfidir dúib inbrithemnact sin.*

[a] *i.e.* uocauit.

Fol. 6c.

ne ponatis offendiculum fratri,[1] uel scandalum.[2]

14. confido in Domino Iesu,[3] quia nihil commone per ipsum, nisi éi qui existimat[4] quid commune esse, illi commone est.[5]

15. Si enim propter cibum frater tuus contristatur,[a] iam non secundum caritatem ambulas.[6] Noli cibo tuo illum perdere,[7] pro quo Christus mortuus est.[8]

17. Non est regnum Dei in esca et potu,[9] sed iustitia et páx et gaudium in Spiritu sancto.[10]

19. quae aedificationis sunt, [in] inuicem custodiamus.[11]

20. Noli propter escam destruere opus Dei.[12]

21. in quo frater tuus offenditur,[13] aut scandalizatur,[14] aut infirmatur.[15]

22. Tú fidem habes?[16] penes temet ipsum habe coram Deo.[17] Beatus qui non iudicat semet ipsum in eo quod probat![18] [19]

23. Qui autem discernit, si manducauerit,[20] dampnatus est.[21]

Fol. 6c.

[1] .i. *bad sissi coneit don . . . . barfirinne bas* infirmus quia omne quod non ex fide . . . . .i. *nitaibrid fornech ní nádaccobra.* [2] .i. *diltuth* ut man*ducet* quod non uult. [3] .i. *isand nomérpimm.* [4] .i. *isesconn im*murgu *dosuidiu.* [5] .i. *is æsscon.* [6] .i. *mani coméitis do conalobri.* [7] .i. *léic náit innabiada milsi* et*tomil innahí siu dommeil do chenél arnáphé* som *conéit détso.* [8] .i. *ismó rochéess c*rist *airi* .i. *báas olisamein léic náit innatuari nocari.* [9] .i. *nihed notbeir inem ciabaloingthech.* [10] .i. *issí* regnum *im*murgu *ani siu.* [11] .i. *comitecht dundóis nad chaithi cachtuari.* [12] .i. *nebchomaitcet dó.* [13] .i. *frissorcar.* [14] .i. *dosluindi.* [15] .i. *lobrigthir áabstanit.* [16] .i. *rofitemmar isfoirbthetu hirisse attotaig doneoch dogní.* [17] .i. *ní lanech atchí* sed fide. [18] .i. *alled friss fadesin* .i. *náchbeir fornachnéle.* [19] .i. *nítabarthi dímess doneoch fornach nénirt arafoirbthetu fadesin.* [20] .i. qui iudicat sé ipsum *arlobri a hírisse* .i. *ara anfoirbthetu.* [21] .i. *is bibdu side.*

[a] MS. contristatus.

XV. 1. Debemus hautem nos firmiores[22] imbicillitates[23] infirmorum sustinere.[24]

2. Unusquisque uestrum proximo suo placeat in bonum,[25] ad aedificationem.[26]

3. Etenim Christus non sibi placuit,[27] sed sicut scriptum est:[28] Inproperia[29] inproperantium tibi ciciderunt super me.[30]

4. Quaecunque enim scripta sunt, ad nostram doctrinam scripta sunt ut . . . spem habeamus.[31]

Fol. 6d.

5. Deus hautem patientiae et solacii det uobís id ipsum sapere in alterutrum[1] secundum Iesum Christum.[2]

6. Ut unianimes, uno ore honorificetis Deum.[3]

7. suscipite uos inuicem.[4]

8. Dico enim Iesum Christum ministrum fuisse circumcisionis[5] propter ueritatem Dei, ad confirmandas promisiones patrum.[6]

9. Gentes hautem super misericordiam honorare Deum,[7] sicut scriptum est: Propterea confitebor tibi in gentibus.[8]

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[22] .i. *snisni atasonortu.* [23] .i. *innalobri.* [24] .i. *cometect dóib.* [25] .i. *ished asmaith dúib.* [26] .i. *iscumtach* caritas dilectio proximi. [27] Pelagius: non sibi placuit quod passus est sed nobis profuit[a] .i. *ní ansu deit* quam Christo *arrocées side móor nimnith doaurlatu* patri. [28] .i. *act is am*laid *roscribad* .i. inisaia. [29] .i. *inna aithissi.* [30] .i. *ól iesu són.* [31] .i. *arnirán-catar som less ascríbint mainbed díar ncrtad ni hifochidib.*

Fol. 6d.

[1] *conrochra cách alaile.* [2] .i. *iar timnu iesu* l. *am*al *dondrigéni iesu* crist [3] .i. *óinmenme lib occo* et *óingním* .i. *gním desercce.* [4] .i. *íroimcd cách achéele* per caritatem .i. *domaith friss.* [5] .i. *aris tri humaldóit robói indaritiu hísin.* [6] .i. *dothaibsiu asfírdia* et *asné tairrchet* a patriarchís *combad adramail inmacc conróbad écoscc acheneóil foir.* [7] .i. *adrat dia ismaith inchommáin dorat doib* .i. misericordia. [8] .i. *doarrchet dichéin nombiad adrad dǽ lagenti.*

[a] Not in Migne, col. 738.

11. et magnificate eum, omnes populi.[9]

12. Erit radix Iesse.[10]

13. ut habundetis in spe et uirtute Spiritus sancti.[11]

14. pleni estis dilectione, repleti omni scientia, ita ut possitís [12] alterutrum munere.[13]

15. scripsi uobis . . . propter gratiam quae data est mihi.[14]

18. Non enim audeo aliquid loqui eorum, quae per me non efficit Christus [15] in obaedientiam gentium.[16]

19. ad Hiliricum.[17]

Fol. 7a.

20. ne super al[i]enum fundamentum aedificarem,[1] sed sicut scriptum est.[2]

23. Cupio hautem uenire ad uos ex multis iam praecedentibus annis.[3]

24. Cum in Hispaniam proficisci coepero, spero quod praeter[i]ens uideam uos,[4] et á uobís deducor illuc.[5]

26. Probauerunt enim [6] Macedonia et Achaia conlationem aliquam facere.[7]

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[9] .i. *am*al *nách annse ñ dúib.* [10] .i. christi secundum carnem uel radix christus quia ipse est radix iesse secundum diuinitatem ipse iesse condidit et *is iesse asbunad dossom im*murgu *iárcolinn.* [11] .i. *inneurt inspirto nóib* .i. *is hé nodonnertani cofedligmer isinfrescsin foirbthi.* [12] .i. *rongab* scientia *lib.* [13] .i. *bá tualang cách forcital alaili.* [14] .i. docendi l. praedicandi *aris do arroiéitsa* gratiam *dop*rec*ept dochách.* [15] .i. *act anasbeir* c*r*ist *per* mé. [16] .i. *inaurlatid.* [17] .i. regio inter italiam et greciam .i. *frigrecia aníar* et *frietáil anáir.*

Fol. 7a.

[1] .i. *act mosaithar féin.* [2] .i. *isdíimsa tairrchet adcichitis genti dindí sin* per mé. [3] .i. *iscían ós accobor lemm farrichtu.* [4] .i. *oral cúairt fuiribsi atdubelliub lemm.* [5] .i. *atdomindnastar* in ispaniam. [6] Pelagius: hoc sibi utile esse [a] .i. *isinteúir léu.* [7] .i. *rogabad gabáal dóib leu* [in marg.] *túercómlassat comtinol.*

[a] fore, Migne, col. 742.

27. debent et in carnalibus ministrare eís.[8]

28. Hoc igitur cum consummauero,[9] et adsignauero eis fructum hunc.[10]

29. Scio autem quoniam ueniens ad uos, in habundantia benedictionis Christi ueniam.[11]

30. Obsecro . . . ut adiuuetis me[12] in orationibus pro me ad Dominum.[13]

31. Ut liberer ab infidilibus, qui sunt in Iudea,[14] et obsequii mei oblatio accepta fiat[15] in Hirusolimam sanctis.[16]

32. Ut ueniam ad uos . . . et refrigerer uobiscum.[17]

Fol. 7b.

XVI. 2. Ut eam suscipiatis in Domino digne[1] sanctis,[2] et asistatis éi in quocumque negotio uestri indiguerit.[3]

3. Salutate Priscillam et Aquilam.[4]

4. Qui pro anima mea suas ceruices subpossuerunt,[5] quibus[6] non solus ego gratias ago, sed et cuncta aeclesia gentium.[7]

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[8] .i. *itfíachaich* .i. *dlegair doib* ministrare. [9] .i. *rofoirbthiger.* [10] .i. *donaisilbub.* [11] .i. *rofetar ní imirchói nachgéin libsi.* [12] .i. *cofardumthésidse triguidi náirium hifarnirnigdib si.* [13] *doadbadar* híc *ascoir dochách guide dée liachéle.* [14] .i. *ishuáichnid isi*niudeam *ɔrodastar som techt.* [15] .i. *armbatbuidich.* [16] .i. *anadchodadossa trithorad mo*precepte *berir* sanctis qui sunt in hierusalem. [17] .i. *corran célide libsi* .i. post laborem.

Fol. 7b.

[1] .i. *inchruth ascoir* et *asinricc* sanctis .i. *indinricc donaib nóibaib airitiu neich cuccuib is* in domino *fein œm.* [2] .i. *ama*l *as ñ inricc* sanctis *fáilte frinóibu* .i. in domino. [3] .i. *sechihed rii aless arintaibrid di.* [4] .i. *airde cáinchumricc* et *chóre dogrés* ubi fit salutate .i. *badchore dúib friu* et *berar animchumarcc huáib.* [5] .i. *forrusuidigsetar* .i. in persecutionibus .i. *robíar irlim dothecht martre darmchen(n).* [6] .i. *do* priscilla et aquilam. [7] .i. *indí diarupridchossa hiris.*

5. domestica aeclesia eorum.[8] [9] Salutate [E]phenetum, . . . qui est primitius[10] Assiae in Christo.[11]

6. Salutate Mariam, quae multum laborauit in uobís.[12]

7. Salutate Andronicum et Iuliam, cognatos et concaptiuos meos, qui sunt nubiles in apostolís.[13]

8. Salutate Ampliatum,[14] dilectum mihi in Domino.[15]

9. Salutate Urbanum, adiutorem nostrum.[16]

10. Salutate Appellen, probum in Christo.[17]

11. Salutate eos qui sunt ex Aristoboli ciuitate uel domo.[18]

12. quae laborant in Domino.[19]

15. et omnes qui cum eís sunt sanctos.[20]

16. Salutant uos omnes aeclesiae Christi.[21]

17. Rogo, hautem, fratres, ut obseruetis[22] eos qui dissensiones et offendicula, praeter doctrinam quam uos didicistis, faciunt.[23]

Fol. 7c.

18. per dulces sermones et benedictiones seducunt corda innocentium.[1]

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[8] .i. *tecnate.* [9] .i. *muint*er *priscill* et *aquille.* [10] .i. *pri*mit .i. in credendo in assia uel in ipsa assia primisia sua in credendo dedit christo. [11] .i. *óthossuch* .i. *is hé céetne fer cetarnchreti diáis* assiæ *hic*rist l. a principio .i. *hóairegas* .i. *óin diairchinchib* assiæ *insin rochretset hic*rist. [12] .i. *ocnertad neich ropricad dúibsi.* [13] .i. genere l. *is sóir anapstalact hore donarnactar c*rist et *hore romtar óis teglig nicumme* et *messe* l. adiuuantes apostolos. [14] .i. *bad chore dúib friu huili* et*gaïbid desimrect diacáingnímaib.* [15] .i. *hore pridchas commaith* et *comalnas insos*céle. [16] .i. *icachimniud.* [17] .i. *pro*mthe *iniriss.* [18] .i. *muint*er aristobuli *badchore dúib friu.* [19] .i. *occomalnad soscéli.* [20] .i. *amuinter huile* .i. fisalogi et iuliæ. [21] .i. *nobguidet* .i. *nobbendachat.* [22] .i. *fomenaid.* [23] .i. *nihed insin rolégsid* in euangelio.

Fol. 7c.

[1] Pelagius : per blandimenta et adolationes compossita sermone[a] .i. *alind áóiph inforcitil nemnech im*murgu *aime.*

[a] . . adulationes compto sermone compositas, Migne, col. 744.

19. Uestra enim obaedientia in omnem locum deuulgata est;[2] gaudeo igitur in uobís.[3]

20. Deus hautem pacis conterat Satanam sub pedibus uestrís uelociter![4]

21. Salutat uos Timotheus, . . . et Sosipater,[5] cognati mei.[6]

23. Salutat uos Gaius, hospes meus,[7] et æclesia uniuersa Christi.[8] Salutat uos Erastus, arcarius ciuitatis.[9]

25. Ei hautem, qui potens est uos confirmare iuxta euangelium meum,[10] et praedicationem Iesu Christi,[11] secundum reuelationem misterii.[12]

26. Quod nunc patefactum [est] per scripturas prophetarum, secundum praeceptum aeterni Dei,[13] ad obæditionem fidei in cunctis gentibus cogniti.[a] [14]

27. Solo sapienti Deo,[15] per Iesum Christum.[16]

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[2] Obaedentia .i. *is irdirec dúibsi irlatu domaith* et *ulcc* pro qua causa conantur uós subiecire in suam doctrinam l. *isirdirec far-nirlatusi dohiris* et *sos*célu ideo rogo uós. [3] .i. *hóre isirdirec farclúu* l. hoc dicit ne offenderet eos quod dixit eos obidentes id est uolubiles ad seductionem. [4] .i. *brist*er *immairecc fairsom* et *maided fair lib lase dombeir dia cobrith nocco.* [5] .i. *amontar som inso infectso.* [6] .i. *ocprecept soscéli.* [7] .i. *nuie tanicc cuccumsa* uel fuit in hospitio cum illo paulus. [8] .i. *intuile comthirchomracc* sanctorum *hitalam* .i. *inchatlach innafer asrubart* et *intoéntu inna ǽccalsa déde insin* et *hésom triuss.* [9] .i. *scrinire* l. *fer tige sǽt* qui facit árcas l. qui custodit l. dispensator ciuitatis prius, non nunc, sed fidem custodit. [10] .i. *conrochomalnid apridchither dúib.* [11] [*ir*]*isech.* [12] .i. *fa*[*r*]*uícce si* l. incarnatio Christi. [marg.] (qu)osdam ad fidem prosilitos admit(ten)dos. .i. *ailithir* (*ge*)*nti* in fide. [13] .i. *airitiu colno dond macc do hícc inchéneli dóine.* [14] .i. *combat irlithi geinti do hiriss.* [15] .i. *ishé rofitir aurlatu* et *hiriss cáich* l. *isdo iscoir indocbáal aris húad cach necne.* [16] .i. per incarnationem Christi *roirladigsetar genti do hiriss.*

[a] MS. cognito.

EPISTOLA AD CORINTHIOS I.

Corintii sunt achaiae et hii similiter ab apostolís audierunt uerbum ueritatis. Et subuer[si] sunt multifarie á falsís ápostolís quidam [18] ad pilosophiae uerbosam eloquentiam. Alii ad sectam legis iudaicae inducti sunt. Hos reuocat apostolus ad ueram euangelicam fidem et euangelicam sapientiam.[19]

Fol. 7d.

I. 2. cum omnibus qui inuocant nomen Domini nostri Iesu Christi, in omni loco ipsorum.[1]

3. Gratia uobis et pax á Deo, Patre nostro, et á Domino Iesu Christo.[2]

4. in gratia Dei, quae data est in uobís.[3]

6. Sicut testimonium Christi confirmatum est in uobís.[4]

7. Ita ut nihil uobís desit in ulla gratia,[5] exspectantibus reuelationem Iesu Christi.[6]

9. uocati estis in societate[m] Fili eius Iesu Christi.[7]

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[18] .i. *acorin*tib *ished a* multifariæ *asrubart.* [19] .i. *forbanda rechto.*

Fol. 7d.

[1] .i. absque corinto uel .i. *iccach lucc imbet cristidi olchene.* [2] precamur *ished aridlabrathar hóre isdias rodfóidi* .i. paulus et sus*thenes.* [3] .i. *is amre lim rad ñdé lib.* [4] .i. per predicationem .i. *am*al *roprid*chad dúib cotdóith si.* [5] .i. *atáa lib uile.* [6] .i. *rofitid* primum aduentum per euangelium, *rofessid* secundum aduentum per reuelationem. [7] .i. *inóentid coirp cr*ist ut sitis fili Dei et uós.

10. Obsecro hautem uos, fratres.[8] . . . ut id ipsum dicatis omnes.[9] . . . sitis autem perfecti in eodem sensu et in eadem sententia.[10]

11. Significatum est enim mihi . . .[11] quia contensiones inter uos sunt.[12]

12. Hoc hautem dico, quod unusquisque uestrum dicit : Ego quidem sum Pauli ; ego autem Apollo.[13]

13. Diuisus est Christus ? [14] Numquid Paulus crucifixus est pro uobís ? [15] aut in nomine Pauli babtizati estis ? [16]

14. Gratias ago Deo quod neminem uestrum baptizaui, nisi Crispum et Gaium.[17]

Fol. 8a.

15. Ne quis dicat quod in nomine meo baptizati estis.[1]

16. ceterum [2] nescio si quem alium babtizauerim.[3]

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[8] *dobeir*som *ainm bráthre doib arnaepret isara miscuis incúrsachad act isaraseircc.* [9] .i. ut unam fidem habeates *hi*sunt *t*ra *ɔricc frissalind serb inchúrsactha lase foruillecta beóil inchalich dimil cosse anall* .i. uerba lenia et amicalia *rurádi friu.* [10] .i. *ɔrop inonn cret*em *bes hifar cridiu* et *anasberaid hó bélib.* [over v. 11] *doadbadar sund t*ra causa pro qua scripta est æpistola .i. *irbága robatar leos*om *et*er *desciplu* et *debe óentu im*murgu *et*er *amagistru, mógisidi uili do dia act dorigénsat indescipuil dechor etarru* et *deu diib ished on ɔsecha s*om hic. [11] .i. *dofarsiged alaill dom.* [12] .i. *nitat cosnama domundi.* [13] .i. *ithé coisnimi inso file libsi.* [14] Pelagius: .i. diuiditur corpus ubi membra desensiunt[a] .i. *airmitiu féid inchinn dothabirt donaib ballaib.* [15] .i. *isform féin doreg hitossuch.* [16] *cepudono adrad dǽ dothabirt dopool inchruthsin.* [17] .i. qui sé non dicunt in nomine meo babtizatos .i. *nihed for nindassi insin.*

Fol. 8a.

[1] .i. *manubbaitsimse.* [2] .i. *cenmitha se.* [3] .i. *ní cuman lim marud baitsius nachnaile.*

[a] cum membra dissentiunt, Migne, col. 748.

17. Non enim misit me Christus babtizare, sed euangelizare,[4] non in sapientia uerbi ut non euacuetur crux Christi.[5]

18. Verbum enim crucis, pereuntibus quidem stultitia est.[6]

20. Ubi sapiens?...[7] Nonne stultam fecit Deus sapientiam huius mundi?[8]

21. Nam[9] quia in Dei sapientia non cognouit mundus per sapientiam Deum.[10]

22. Iudaei signa petunt,[11] et Greci sapientiam quaerunt.[12]

23. Nos hautem praedicamus Christum crucifixum, Iudeís quidem scandalum, gentibus hautem stultitiam.[13]

25. Quia quod stultum est Dei, sapientius est hominibus.[14]

26. Videte ..., fratres,[15] quia non multi sapientes secundum carnem,[16] non multi potentes, non multi nubiles.[17]

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[4] .i. ut dixit ut portas nomen nostrum coram gentibus *precept dosom didiu* et *todiuschud* com*bad aurla*m *cách diabathis* et *a descipul* som *donbathis iarom arnach naurchoissed som friníi duronad nachaile.* [5] .i. in qua uos gloriamini .i. *nipu nachderninnse ǽm act nítuccfither rún inna cruche mad sulbair* et *mad án inprecept*, crúx *didu ainm dogním inchrochtho acht tremiberar disuidiu ɔidaimm*[a] *dunchrunn.* [6] .i. *ní date leu incoimdiu dochrochad* et *isburbe.* [7] .i. apparebit gentiles de grecís .i. *bid cuingid rochuingid argebaid inscol foraréli.* [8] .i. *isfollus* quod non est sapientia. [9] .i. *isairi asbiur frit* stultam. [10] .i. elimentís l. *iccach ǽcnu as ǽcne dodia níthucsatsom* per suam sapientiam. [11] .i. *nítorbe lasuidiu* pre*cept doib manidénatar ferte occa.* [12] .i. *nitorbe lasuidib manipsulbair.* [13] .i. praedicamus .i. *ní mebol limsa is*[s]tultitia *leuso*m *ón* et *is*[s]candalum. [14] .i. *aní nad comnactar dóini trianecne cotánic* som *triachroich* .i. *aní ɔoitechtatar* iudei et greci .i. uirtutem et sapientiam *fagebtis* sí credidisent *am*al *donducet* uocati rl. [15] .i. *ahuili hires*chu. [16] .i. *nípa* sapiens *mad* secundum carnem. [17] .i. uocati sunt .i. *nítat ǽcni huili* .i. *ni sochude diib ataat and* tn. [in marg. l.] l. *ní sochude as* potens *mad* secundum carnem *arishé as*sapiens et *as*potens et *as*fortis et *as*nobilis qui credit in iesum christum et quod docet ipse.

[a] Lege *ainm.*

28. et [ea] quae non sunt.[18]

30. Ex [eo] ipso autem uos estis.[19]

31. Ut, quemadmodum scriptum est, Qui gloriatur, in Domino glorietur.[20]

Fol. 8b.

II. 3. Et ego in infirmitate, et timore, et tremore multo fui apud uos.[1]

5. Ut fides uestra non sit in sapientia hominum.[2]

6. sapientiam uero non huius seculi, neque principum huius seculi, qui destr[u]untur.[3]

7. Sed loquimur Dei sapientiam in misterio, quae abscondita est.[4]

9. quae praeparauit Deus hís qui diligunt illum.[5]

10. Spiritus enim omnia scrutatur, etiam profunda Dei.[6]

11. Quis enim scit homnium[7] quae sunt hominis, nisi spiritus hominis,[8] qui in ipso est.[9] Ita et quae Dei sunt nemo cognouit, nisi Spiritus Dei.[10]

12. Nos[11] autem non spiritum huius mundi accepimus.

13. loquimur[12] . . . . in doctrina spiritus, spiritalibus sp[ir]italia conparantes.[13]

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[18] .i. elegit .i. *indí nád ní libsi* in sapientia homana. [19] .i. deo patre *ni onach ailiu.* [20] *asé* [in marg.] in heremia uel in libro hoc.

Fol. 8b.

[1] .i. *comadas lobre* et *immomon forsin mug céin imbíis ocfogna*m *diachoimdid.* [2] .i. *níp and nob irpaid* .i. in philosophia. [3] Pelagius: cum sapientia sua per nostrum euangelium[a] l. *et*er*scértar acoirp* et*anaunnin friu* l. *eter*scérthar *anecne friu.* [4] Pelagius: ab incredulís[b] .i. *conafitir nech diœcnib indomuin.* [5] .i. mirabilia l. interrogatio .i. *citné foruar.* [6] .i. *fudumnœ.* [7] .i. *cosmilius ani siu.* [8] .i. intellectus .i. *act induine fadesin.* [9] .i. homine *immidrádi.* [10] .i. *isinchrud sin rofitir intí imbíi inspirut nóib rúna dée.* [11] .i. *hiressich.* [12] .i. *pri*d*chimmi.* [13] .i. *aconfoiremni* .i. *a orcital comadas dochách.*

[a] destruuntur, Migne, col. 752. [b] Not in Migne.

14. Animalis hautem homo[14] non percipit ea quae sunt Spiritus Dei.[15] . . . non potest intelligere, quia spiritaliter examinatur.[16]

Fol. 8 c.

15. ipse a nemine iudicatur.[1]

16. Nos hautem sensum Christi habemus.[2]

III. 1. Et ego, fratres, non potui uobís [loqui] quasi spiritalibus,[3] sed quasi carnalibus; tamquam paruulís in Christo,[4]

2. Lac uobís potum dedi, non escam,[5] nondum enim poteratis;[6] sed nec nunc quidem potestis,[7] adhuc enim estis carnales.[8]

3. Cum enim sint inter uos zelus et contentio nonne carnales estis?[9]

4. Cum enim quis dicit: Ego quidem sum Pauli. . . .[10] quid uero Paulus?[11]

5. Ministri eius cui credidistis, et unicuique sicut Dominus dedit.[12]

7. Itaque, neque ciccam qui plantat, est aliquid. . . .[13] sed, qui incremendum dat.[14]

8. unusquisque hautem propriam mercidem accipiet.[15]

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[14] .i. *cosmil fricethir.* [15] .i. *nihuisse* spiritale documentum *dosuidiu.* [16] .i. *dimeccither alled frispirut* .i. a deo uel a spiritali homine.

Fol. 8 c.

[1] .i. *nifuirmi nech dimiccim foirso*m. [2] .i. *ishé* sensus *forchain etargne* domini *dochách.* [3] .i. hominibus perfectís in fide .i. *niforcital óisa foirbthi forchanim dúib arnifulngid si ón.* [4] .i. *gluass for a*ccarnalibus .i. *nitat foirbthi forñ gnímai hic*rist. [5] .i. *ni forcital sonirt.* [6] .i. *isairi nibiad doratus dúib.* [7] .i. *arnídad ferrsi in chétnu.* [8] .i. *dobtromma anaccobor collnide beos.* [9] .i. *ished inso dogní colnidi diib.* [10] .i. *ithé inso* contentiones et emulationes. [11] .i. *cindas fer diandenid si deu* .i. *mogæ* et *timthirthidi indí diaruchretsidsi.* [12] .i. *am*al *asfriss roairptha.* [13] .i. *ni airmithi arni.* [14] .i. *ishé side asni.* [15] .i. *issuáignid itfognamthidi.*

9, 10. Dei agricultura estis, Dei aedificatio estis, secundum gratiam Dei quae data est mihi,[16] ut sapiens architectus fundamentum possui; alius autem superaedificat;[17] unusquisque autem uideat, quomodo superaedificat.[18]

11. Fundamentum enim aliud nemo potest ponere.[19]

13. Uniuscuiusque opus manifestum erit.[20]

Fol. 8 d.

14. Si cuius opus manserit.[1]

15. Si cuius opus arserit,[2] detrimentum patietur;[3] ipse hautem saluus erit.[4]

16. Nescitis?[5]

17. Templum enim Dei sanctum est,[6] quod estis uos.[7]

18. stultus[8] fiat[9] ut sit sapiens.[10]

19. Sapientia enim huius mundi stultitia est apud Deum[11] . . . . Comprehendam sapientes[12] in astutia eorum.[a][13]

22. Omnia[14] enim uestra sunt,[15] . . . siue uita, siue mors, sive praesentia,[16] siue futura.[17]

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[16] Pelagius: non secundum meam uirtutem[b] .i. *is* per gratiam *cotofutaircsi da*no. [17] [in marg. l.] .i. *inti diarupri*d*chad* superaedificat .i. *ni limsa* (supere)dificare sed fundamentum ponere. [18] .i. *isuisse cum*t*ach donfothu.* [19] .i. *ciafasásat sóibapstil.* [20] .i. *et*ir *maith* et*saich.*

Fol. 8 d.

[1] .i. *madtairismech hifochidib* et *madmaith ágnim.* [2] .i. *inti conutunig min pecc*t*hu.* [3] .i. *díith* .i. mercedis dum non bene custodit gregem. [in marg.] *dernum.* [4] .i. *besslán* .i. solus euadet separatus a grege suo. [5] .i. *inanfossigid.* [6] .i. *nipu huisse aǽllned.* [7] .i. *ississi intempul sin.* [8] *baid.* [9] .i. *biith* .i. *dangíid borp.* [10] .i. *isdíliu dó inti lasmbi æcne* .i. *ladia.* [11] .i. *nignád maith triit.* [12] .i. *ingeb sa* ut non sint sapientes. [13] *ifoili* .i. *isintuaichli* l. *isinglicci.* [14] Pelagius: nos uestri sumus ministri uos autem pleps solius christi[c] *ithé* omnia *inso asmbeirso*m *sís.* [15] .i. predicta .i. *cedono rigne occo itlib huili.* [16] .i. *isinonsón* et *á*uita. [17] .i. *isinon són* et *á*mors.

[a] Job v. 13. [b] Migne, col. 754. [c] Not in Migne.

IV. 1. Síc nos existimet homo[18] ut ministros Christi ut dispensatores ministeriorum Dei.[19]

2. Hícqueriturinterdispensatores, ut fidelis quis inueniatur.[20]

3. Mihi hautem pro minimo est ut a uobís deiudicer,[21] aut ab humano die;[22] sed neque me ipsum iudico.[23]

4. sed non in hoc iustificatus sum.[24]

5. Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus.[25]

6. Haec autem, fratres, transfiguraui in me.[26]

7. Quis enim té discernit?[27] . . . si hautem accipisti, quid gloriaris, quasi non acceperis?[28]

Fol. 9a.

8. sine nobis regnatis.[1]

9. Puto enim[2] quod Deus nos apostolos nouissimos ostendit, tamquam morti destinatos,[3] quia spectaculum facti sumus et angelís et hominibus.[4]

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[18] .i. *badhé inmesso doberthar fornn.* [19] .i. *lathrimmini narúna diadi.* [20] .i. *ishé didiu intecttaire maith condaig indocbáil diathigerni* et non sibi ipsi .i. *is hed insin ɔdegar and.* [21] .i. *isbeic lim inbrígsin cedmolad cedtatháir dom beraidsi domsa isbeicc limsa abríg.* [22] .i. *samaltir inmolad dóinde frilaithe aragairti inbís* ut profeta dicit diem hominum non concupiui id est laudem eorum. [23] .i. iudicat mé in bono l. in malo dominus est .i. *ishé dia aseola indium sa.* [24] .i. *nímptha fírion arachuitsidi.* [25] .i. *cotí infírbrithem.* [26] .i. *comalnid annupridchim niepur brithemnact fornech naform féin* quasi [in marg.] dixisset *isairi trimirothorñdiussa indium inna huilisa asrubartmar ánáll* .i. *arcor hifarselbadsi* et *epert ammi mogæ dúibsi* et *arnebmóidem himagistrib* ut gamalial rl. et *nebmes for nech ɔdid messed incoimdiu ɔsechide humaldóit huáimse* .i. *fornebmóidem himagistru* et *nebmess fornech immaid fa olcc ɔdidmessed dia.* [27] .i. *cani tú féin* .i. ad inflatos dicit. [28] .i. *ciarfemtha so* iudicium quasi a té ipso susciperis *nipo móiti cenmá* non accipisti.

Fol. 9a.

[1] .i. *ni fóarmáam ataid.* [2] .i *midiur sa.* [3] .i. *am*al *nombemmis érchóilti* .i. *fo béesad fir téte dochath argaibidside céil forbáas intain téte donchath.* [4] .i. *donnéicci súil sochude.*

12. Et laboramus operantes manibus nostrís.[5] [6]

13. tamquam purgamenta huius mundi facti sumus,[7] omnium peripsima [8] usque adhuc.[9]

15. Nam si decem milia [10] pedagogorum [11] habeatis.[12]

16. Rogo ergo uos,[13] imitatores mei estote.[14]

17. misi ad uos Timotheum, qui est filius meus carissimus.[15] . . . qui uos commonefaciat [16] uias meas,[17] quae sunt in Christo Iesu.[18]

18. Tamquam non uenturus sim ad uos.[19]

19. Ueniam cito ad uos.[20] . . . et cognoscam non sermonem eorum qui inflati sunt,[21] sed uirtutem.[22]

21. Quid uultis? in uirga ueniam ad uos? án in caritate et spiritu mansuetudinis? [23]

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[5] .i. *precept dosom fridei* et *saithar ho lámaib* in nocte. [6] .i. *torad aláam ished dodcoisged.* [7] .i. *ama*l *bimmis octarche* .i. quod enim iecitur foras purgatur síc apostoli ab hominibus ieciuntur. [8] .i. *escart* l. perditio: Pelagius: peripsima graecum est et pessimi interpretatur l. dispecti.[a] [9] .i. *corricci se* .i. *conricci innaimsir hitaam.* [10] .i. *foirbthe aranfoirbthiu.* [11] .i. *innacoschométide* .i. puer[or]um custodes .i. *óis foirbthe bíte ocbaithius* [in marg.] podos graecum pés latinum, gogos graecum tectum latinum .i. *costigthith* qui secitur doctorem l. custos pedum interpretatur. [12] .i. *cit imdi farforcitlidi.* [13] .i. *istoich dom farñguide hóre adimmaicc* mi*hi* et *amathirse* uobís. [14] .i. *bedadthramli* .i. *gaibid comarbus for nathar* et *intamlid abéssu.* [15] .i. *insamlatharside mobésusa.* [16] .i. compositum .i. *fordub cechna.* [17] .i. *asbera frib coteeet mobéssise.* [18] .i. *isic*rist *ataat insétisin.* [19] .i. *ama*l *nirisinse do barcoscsi riccubsa ǽm.* [20] Pelagius: ut de aduentu terreret eos[b] .i. *doimmarr anúail diar rísa.* [21] .i. *rofessursa indas nombiedsi.* [22] .i. bonum opus *ished nomolfar.* [23] .i. *is lib atá arogu* tra *mad ferr cotob sechfider dichossec alailiu aithirgid bésu diandaithirsid ón isindesce irce* et*spirut rigthir cuccuib.*

[a] Not in Migne, col. 758. [b] Not in Migne, col. 759.

Fol. 9b.

V. 2. Et uos inflati estis; et non magnum luctum habuistis,[1] ut tollatur de medio uestrum qui hoc opus fecit.[2]

3. Ego quidem, absens corpore, praesens autem spiritu,[3] iam iudicaui ut praesens eum qui sic operatus est.[4]

4. In nomine Domini nostri[5] Iesu Christi, congregatis uobís et meo spiritu.[6]

5. Tradere huius modi[7] Satanae[8] in interitum carnis, ut spiritus saluus sit.[9]

6. Non [est] bona gloriatio uestra.[10]

7. ut sitis noua consparsio,[11] sicut estis adzimi.[12] Etenim pasca nostrum immolatus est Christus.[13]

8. Itaque epulemur,[14] non in fermento . . . nequitiae,[15] sed in adzimís sinceritatis et ueritatis.[16]

10. Non utique fornicarís[17] huius mundi, aut auarís, aut

Fol. 9b.

[1] .i. *bauissiu són* quam inflatio. [2] .i. *conibé eter* in peccato *act cobeid* in pænitentia. [3] .i. *isfrecndircsom didiu intan arallegthar abriathar.* [4] .i. *am*al *nondafrecn̄dirccsa.* [5] .i. *ní im augtortás féin ramídar.* [6] .i. in earum literarum iudicio l. *isónspirut rouiccius brith.* [7] [in marg. ad v. 4] iudicaui *ǽm* tradere *dondnindinsinse* l. *dodnindnastise* uós. Aliter *isdo dásact asberar athindnaculsa istresodin bidslán á animsom* in die domini rl. [8] satane .i. *donfresndid* .i. pænitentiæ .i. *iscotarsne dondúalig insualig darahési.* [9] .i. *condipslán áanim.* [10] .i. *nád cóimnacaid brithemnact forsincinsa.* [11] .i. *tóisrenn.* [12] .i. *deserbdi* .i. *censerbi pectho.* [13] .i. *am*al *arrograd descad fobairgin isollumun* agni síc *nicoir descad pectho do buith isollummun* agni .i. Christi. [14] .i. *hífl̄id* c*r*ist. [15] *esbetu.* [16] .i. *díuitte linn* et *fírinne* ut fuit ada*m rénimmarmus.* [17] [in marg.] non utique forni*cariis* .i. *isirdurcu epert lim són airrofetar ní biedsi hicobodlus lasuidiu* alioquín debue*ratis arnitaat cosmuli ambésasa fribsi ished astécte dúib nébeth immalle.*

rapacibus, aut idolís seruientibus; alioquin debu[e]ratis[18] de hoc mundo exisse.[19]

11. Nunc autem scripsi uobís non commisceri:[20] . . . si is qui frater nominatur est . . . maledicus[21] . . . cum huiusmodi[22] nec cibum quidem sumere.[23]

12. Quid enim[24] mihi de his qui foris sunt iudicare?[25]

Fol. 9 c.

13. Nam eos qui foris sunt[1] Deus iudicabit.[2]

VI. 1. Audet aliquis[3] uestrum habens negotium[4] aduersus alterum,[5] iudicari[6] apud iniquos et non apud sanctos?[7]

2. Án nescitis, quoniam sancti de hoc mundo iudicabunt?[8] Et si in uobis iudicabitur mundus indigni estis qui de minimis iudicatis?[9]

3. Nescitis quoniam angelos iudicabimus?[10]

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[18] .i. *isairi* scripsi. Pelagius: melius nobís fuerat de hác luce migrare quam indigne per commonionem gentium consortio separari.[a] [19] .i. *ni hedon* scripsi uobís .i. non *com*miscemini .i. *ni epur frib ctarscarad frisuidiu* .i. *frigenti fobíith precepte dóib duús inducatar fo hiris* alioquín .i. *armain bed accuiss napreceptcsin* debueritis *nótresstæ dithír* et*talam náni sin cotobárrig tra ort precepte ɔnachdigtith.* [20] .i. *infectsa* .i. *ní aidrech limm* quod scripsi *atbiur beos.* [21] .i. *ipthach* l. *irchoiltith.* [22] *isamlaid.* [23] .i. *proind less hitaig nóairitiu ábiith.* [24] .i. *ciarric* .i. *ní airicc ní.* [25] *is*frater *asmbiur* quid enim rl.

Fol. 9 c.

[1] [in marg.] *beim foris lemm (isin)so forsaní asruburt riam* l. *istitul dondí dodiármo(rat)*. [2] .i. *atá brithem lasuidib cenuibsi* .i. *c*rist. [3] .i. *rolaimethar* .i. *atá olcc naill lib.* [4] .i. *caingin* l. *fugall.* [5] *fugell.* [6] .i. *mestar.* [7] .i. *niáis æccalsa atabrithemin lib.* [8] .i. *marrufeste nígette nabrithemnachta becca erriu.* [9] Pelagius: per uós siue uestro exemplo[b] .i. *bid ibarcumactusi miastir indomunso.* [10] [in marg.] iudicabimus .i. *hireschaib* angelos .i. demones .i. *fobíith ba deidbiriu dúnni immormus assinfolud apprisec inna colno araróitmar ceimroimsimmis olní bói dosom*

[a] sin autem, melius vobis fuerat de hac luce migrasse, quam indigere per commonitionem a gentium consortio separari, Migne, col. 760.
[b] Siue per uos, uel uestro exemplo, Migne, col. 761.

4. contemptibiles qui sunt in aeclesia,[11] illos constituite ad iudicandum.[12]

5. Ad uerecondiam uestram dico.[13] Sic non est inter uos sapiens quisquam qui possit iudicare inter fratrem suum?[14]

6. Sed frater cum fratre[15] iudicio[16] contendit, et hoc apud infidiles.[17]

7. Iam quidem omnino[18] delictum est in uobís, quod iudicia habetis inter uos.[19] Quare non magis iniuriam accipistis?[20] quare non magis frudem patiemini.[21]

8. Sed uos iniuriam facitis,[22] et fraudatis,[23] et hoc fratri.[24]

9. iniqui regnum Dei non possidebunt.[25]

10. neque masculorum concupitores,[26] . . . neque maledici,[27] . . . regnum Dei non possedebunt.[28]

11. Et haec quidem fuistis,[29] sed abluti estis, sed sancti-

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asinfolud tanidiu araróit isairi dano messimmirni forrusom rl. l. *messimmir innafíraingliu* .i. *ishé cruth inso ǽm nosmessammar* .i. *amal bete som inimpudiu inna brithemnacte bemmini dano* ut dicit uocauit caelum desusum et terram discernere populum suum l. de crísto dicitur qui in nostra homana natura angelos iudicabit l. sancti excelsiores iudicabunt inferiores. [11] *adláig bite oc pennit* in æclesiís. [12] .i. *bat hé berte bretha lib.* [13] .i. *dobarruccu* .i. ut erubescates. [14] .i. *isnaddixnigedar nach ǽcne hóre isamne dognither.* [15] .i. *ishedón im*murgu *dogníithsi.* [16] .i. *ófugull.* [17] .i. *nípu libsi intórdso act ba laamiresschu.* [18] .i. *cid indemin.* [19] .i. *issí in so intargabáal ishé inpeccath forarele* .i. fornicatio prius et iudicia [in marg. l.] qui semper habere pacem debuerates etiam cum detrimento rerum temporalium. [20] .i. *cid atobaich cendílgud cech ancridi dognethe frib* et *nibethe fria acre.* [21] .i. *baferr oldaas adígal.* [22] .i. *ní dilgaid anancride dogníther frib act atgairith.* [23] .i. *arcelith archách* et*dioiprid chách.* [24] [in marg.] .i. opus .i. *nibu chumme dúib ce bad hé frisandénte.* [25] .i. *ithé* inimici *lessom* qui fraudant et qui iniuriam faciunt. [26] .i. *indfresligthidi.* [27] .i. qui aliis maledicunt .i. *áis biis ocirchollud.* [28] .i. *asenud uille* tra *nibiat inóentu muintire nime.* [29] .i. nomina l. opera *ropo ainm dúibsi* tra *inso uile* l. *darigensi inso uile.*

ficati estis, sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri.[30]

12. ego sub nullius redigar potestate.[31]

13. Esca uentri, et uenter escís.[32] Deus hautem hunc et hanc[33] distruet.[34]

Fol. 9d.

Corpus hautem non fornicationi, sed Domino,[1] et Dominus corpori.[2]

14. Deus uero et Dominum suscitauit, et nos suscitabit per uirtutem suam.[3]

15. Tollens ergo membra Christi, faciam membra meretricis?[4]

16. An nescitis, quoniam qui adheret meritrici, unum corpus efficitur? erunt enim, inquid, duo in carne una.[5]

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[30] .i. *inglaine sin* et *indnóibe* et*infírinne isinanmin inchoimded* iesu *cr*ist et *inspiruto nóib dúibsi atrédesin.* [in marg.] *taidmenadar sund* tra *nateora p*er[*s*]*ana* .i. pater et filius et spiritus sanctus. [31] .i. *nimtharberar fochumactu nach sásta diib* ut ebriosi redigantur a uino et similia. [32] .i. *isacus acoibdelag.* [33] .i. æscam .i. *nochisinduine adras dondédiu sin.* [34] .i. *bidmenn and doib.*

Fol. 9d.

[1] .i. *dubrú . . . assom*[a] tra hic *aratairchela natúari* .i. *doirgairiu étrith arminibed cróis nibiad étrad.* [2] .i. *ɔdid flaith do incoimdiu is bésad inna flatho doeme dofich.* [3] .i. quia membra eius sumus .i. *incorp imbaflaith in coimdiu dodiusgibther side trinert innadeacte am*al *dorodiusgad arcoimdiu* iesu. [4] .i. *ingét abullu arcr*ist et *indigén bullu mertrige diib* absit. [5] .i. *ardoecmalla inmertrech cuicce pecthu indlína dodaaidlea combi óinchorp pectho asnberar* et *asberar corp dondlúim máirsin innapecthach intí im*murgu *téte adochum*si *doecmallaside foir indlúim máir inchoirpsin* et*inphecthasin bís forsin mertrich* et *nisnderigsi da*no *act atballat diblínaib.*

[a] Three letters, *cti*, seem to come between *ú* and *a*.

18. Fornicationem fugite.[6] Omnė peccatum quodcumque fecerit homo, extra corpus est:[7] qui hautem fornicatur, in corpus suum peccat.[8]

19. Ấn nescitis quoniam membra uestra templum Spiritus est sancti.[9] . . . quem habetis á Deo,[10] et non estis uestri?[11]

20. portate[12] Dominum in corpore uestro.[13]

VII. 1. De quibus hautem scripsistis mihi,[14] Bonum est homini mulierem non tangere.[15]

4. Mulier sui corporis non habet potestatem,[16] sed uir:[17] similiter et uir sui corporis non habet potestatem, sed mulier.[18]

5. Nolite frudare[19] inuicem,[20] nisi forte[21] ex consensu[22] ad tempus.[23] . . . ne tentet uos Satanas propter incontinentiam uestram.[24]

7. Uolo hautem omnes homones esse sicut me ipsum;[25] sed unusquisque proprium habet donum[26] ex Deo.[27]

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[6] .i. *imgabaid* et*badtreit aris huisse aimgabáil.* [7] .i. *cenmithá étrad.* [8] .i. *imfolngi corp dossom* .i. *corp innapecthe bíte for sinmertrich.* [9] .i. *isglé limm niodigénte étrad marufeste inso.* [10] .i. *ondeacht.* [11] .i. *nitad lib fésin.* [12] *bad hé fornere.* [13] .i. *ba uissiu dúib oldáte pecthe dobuid and.* [14] .i. questionibus *arrufoitea epistli uaidib som conaidchomarcaib cucis*om. [15] .i. *ished inso anaithescc noberid uaimm.* [16] .i. *ni cumuing imfogbaidetith nalanamnas maniptol lasinfer.* [17] .i. *act madmelltach lassinfer.* [18] sed mulier .i. *nach moided da*no *infer infectso hicumactu arnicumuingside da*no *imfogbaidetid nálana*mnas *maniptol* apud mulierem. [19] [between 9d and 9c] *din dib oiprib.* [20] .i. *na tiubrad cách achéle* .i. ex ratione coniugii. [21] .i. *act nammá.* [22] .i. *act madóentu dúib occa.* [23] .i. in quadragensimis et in temporibus partús et menstrualis doloris. [24] .i. *arnadich cách assadlligud inadaltras trilathar demuin* et *tribarnebcongabthetitsi.* [25] .i. *mad moriarsa dognethe and issa*m*lid inso nobiad chách a*m*a*l *rongabusa* .i. *inógi* híc ostenditur virg[in]itás. [26] .i. *et*er *ógi* et *lanamnas.* [27] .i. etsi uolo *bés nibatchutrummi huili act cinibets*om *sa*m*l*u*m*s*a inógi bith ítuil dée biet huili.*

8. Dico hautem non nuptís et uiduís.[28]
9. melius est enim nubere quam úri.[29]
10. praecipio . . . uxorem á uiro non discedere.[30]
11. Quod si discesserit, manere innuptam,[31] aut uiro suo reconciliari.[32]

Fol. 10 a.

12. Nam ceterís ego dico, non Dominus.[1]
13. Et si qua mulier fidelis habet uirum infidelem, et hic consentit habitare cum illa,[2] non dimittat uirum.[3]
14. Sanctificatus est enim uir infidilis per mulierem fidilem.[4] . . . alioquin filii uestri inmundi essent,[5] nunc hautem sancti sunt.[6]
15. Quod si infidilis discedit, discedat.[7] . . . in pace hautem uocauit nos Deus.[8]
16. Unde enim scis, mulier, si uirum saluum facies?[9] aut unde scis, uir, si mulierem saluam facies?[10]

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[28] Pelagius: incipit alia causa de uiduís[a] .i. *bíte iñgenas.* [29] Hieronymus: ideo melius nubere quam peius úri *olcc asferr ulcc inso.* [30] .i. *ished inso forchongrimm.* [31] .i. *ma eterróscra friafer nítéit cofer ñ aile act bed ingenas.* [32] .i. *madcotecht di cofer bad hé afer incétne.*

Fol. 10 a.

[1] .i. *ni líim for suide is* Dominus *im*murgu dicit uxorem a uiro non descedere. [2] .i. *maith les agnási.* [3] .i. *na scarad frisinfer dús inrictar triagnáissi.* [4] .i. *teccomnocuir inso isairi didiu asbiursa ambuith immallei dús inrictar indalanái trialaile.* [5] [in marg.] alioquin .i. *mainip inchrudso bid anglan for cland* .i. *alliles dind ancretmiuch bid ancretmech.* [6] .i. filii *hore ataaithsi immelei* et *adibcretmich in fectsa cretmech da*no *for-cland.* [7] .i. *nach nastad incretmech* et *na coméitged dó.* [8] .i. *nabith debnith duún frinech.* [9] .i. *íccfe infer ciadsode lat arécin.* [10] .i. *áfir can rofestasu íccfe inmnái ciata sode lat arécin.*

[a] Incipit aliam causam de innuptis, Migne, col. 766.

17. Nisi unicuique sicut diuisit Dominus,[11] unumquemque sicut uocauit Deus, ita ambulet;[12] et sicut in omnibus æclesís doceo.[13]

18. Circumcisus aliquis uocatus est?[14] non adducat praeputium.[15] In praeputio aliquis uocatus est? non circumcidatur.[16]

19. Circumcisio nihil est, et praeputium nihil est;[17] sed obseruatio mandatorum Dei.[18]

20. Unusquisque in qua uocatione uocatus est, in ea permaneat.[19]

21. non sit tibi cura de libertate;[20] sed et si potes liber fieri, magis utere.[21]

22. Qui enim in Domino uocatus est seruus,[22] libertus est Domini;[23] similiter qui liber uocatus est, seruus est Christi.[24]

24. Unusquisque in quo uocatus est frater, in hoc maneat apud Deum.[25]

25. De uirginibus hautem praeceptum Domini non habeo;[26]

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[11] .i. *am*al *fondrodil incoimdiu dochách* siue cum coiuge l. in uirginitate. [12] .i. *imbinógi imbilánamnas am*al *dorograd bíd samlid* [in marg.] *ishé inso titul indligid archinn ciasberthar c*om*bad béim foris indligid reme*per*thi.* [13] .i. *ished insin forchun dochách.* [14] .i. uirginitas .i. *imdibthe ólana*m*nas ar nidon dimdibu colnidiu lessom inso* ut uirginitas circumcidit uitia. [15] .i. *na téit illánamnas issuáichnid* híc *náich doimdibu colnidu áni thúas* l. *nacuinged amenme* praeputium *mad imdibthe.* [16] .i. non demittat uxorem l. *naepred amenme armbad ferr són.* [17] .i. *ni lour deit buid censétchi mani déne dagnímu.* [18] .i. *sechib grád imbether and impóge falánamnas istaschide timne dée dochomalnad and.* [19] .i. *cennachcu*m*scugud.* [20] .i. *nacuindig ógi.* [21] .i. *cechoníis cor dosétche náit níiscoirther act indnite dús imcomchétbuid dúib.* [22] .i. *is illánamnas dorograd dochu*m *ñ déc.* [23] .i. *sóirmug* .i. *issóirchele dodia nido* tantum seruit. [24] .i. christo tantum seruit .i. *cenledfogna*m coiugio. [25] .i. *bíth and beos act ropo ituil dée.* [26] .i. *nihed asrúbart side bíth nech inógi cidsochumact nodochumact do* ceist *cid asrubart incoimdiu n*ianse qui potest capere capiat.

consilium hautem dó, tamquam misericordiam consecutus sum á Domino,[27] ut sim fidilis.[28]

27. Alligatus és uxori? noli querere solutionem.[29] Solutus és ab uxore? noli querere uxorem.[30]

Fol. 10 b.

28. Si autem acc[e]peris uxorem, non peccabis; et si nubserit uirgo, non peccabit. Tribulationem tamen carnis habebunt huiusmodi.[1]

29. Hoc itaque dico, fratres:[2] Tempus breve est; reliquum est ut[3] et qui habent uxores[4] tamquam non habentes sint;[5]

30. Et qui flent tamquam non flentes;. . .[6] et qui emunt, tamquam non possedentes;[7]

31. Et qui utuntur hoc mundo, tamquam non utantur.[8]

32. Qui sine uxore est, sollicitus est quae Domini sunt, quomodo placeat Deo.[9]

33. Qui hautem cum uxore est, sollicitus est, quae sunt mundi, quomodo placeat uxori;[10] et diuisus est.[11]

34. Et mulier innupta, et uirgo[12] cogitat quae Domini sunt.[13]

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[27] .i. *ar mad forñgaire dognein docoischifed pian athairmthecht.* [28] .i. *am*al *nondathorisse frissintectairecht diatuidched.* [29] .i. *massu cut séitchi rocretis na scarad frit iarcretim.* [30] .i. *manid coséitchi rocretis natuic séitchi iarcretim.*

Fol. 10 b.

[1] .i. *nígatda diib cammaif imnetha inbetho* .i. *breth* et *altram* et *anasansam diib díth fochricce.* [2] .i. *buith dúibsi inógi.* [3] .i. *isdered inbetho inso nifiu serec do thabairt do* [in left marg.] l. *isfurgrad inso* ut qui habent .i. *ished inso arathá* ut qui rl. [4] .i. *am*al *inbís ingen* et *athir siur* et *brathir.* [5] .i. *am*al *nístectitis* l. *co beit am*al *innahí nadtectat sétchi.* [6] .i. *am*al *nahí nádchiat* l. *am*al *nícetis.* [7] .i. *am*al *nahí nadchrenat.* [8] .i. *am*al *ni airbertis bith.* [9] .i. *nibí nach dethiden foir act fognam dodia noch ba hedón bachoir.* [10] .i. *ní dethiden dosuidiu act fognam* uxori. [11] .i. *issain* ordo *dogní cechtar nái* .i. mulier et innubta. [12] .i. *sechisin*uirgo*són.* [13] .i. *ithésidi asmber sís.*

35. Porro autem ad utilitatem uestram dico, non ut laqueum uobís ineiciam,[14] sed ad id quod honestum est.[15]

36. Si quis autem turpem sé uideri existimat super uirginem suam,[16] quod sit superadulta,[17] et ita oportet fieri, quod uult faciat.[18]

37. Nam qui statuit[19] in corde suo firmus,[a] non habens necessitatem . . et hoc iudicauit in corde suo seruare uirginem suam, bene facit.[20]

38. Igitur qui matrimonio iungit uirginem suam, bene facit; et qui non iungit melius facit.[21]

39. Mulier alligata est legi[22] quanto tempore uir eius uiuit.[23]

40. Beatior hautem erit si síc permanserit, secundum meum consilium;[24] puto hautem quod et ego Spiritum Dei habeo.[25]

VIII. 1. De hís hautem quae idolís sacrificantur, scimus quia omnes scientiam habemus;[26] scientia inflat,[27] caritas uero aedificat.[28]

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[14] Pelagius: non impono necessitatem inuitís[b] .i. *niarfarnastud inógi manip artháircud fochricce dúib.* [15] .i. *ished didiu an*-honestum *guide dée cen nachtairmescc ódethidin inbetho* .i. *ósétchi.* [16] .i. *isdochruth* per concupiscentiam peccati. [17] .i. *romacdact.* [18] .i. *am*al *asinchobra indingen.* [19] .i. *berir da*no *andedesin trisintestiminso.* [20] .i. *asrochoili inna chridiu buid dondingin inógi* l. *diacholin fondul toisech.* [21] *tadbat* som *sund* tra *dechur fil eterlanamnas* et *ógi intain asmberar* non peccare coiugio et benefacere *dondógi* et *intain asmberar* benefacere coiugio *is* melius facere uirginitatem. [22] .i. *dorect fognama dofiur.* [23] .i. *céin bas m béo infer.* [24] .i. *baferr limm im*murgu *buith di inógi.* [25] .i. *atá spirut dée indiu*mm *baferr mochomairle dodén*um. [26] .i. *nant ní ídol* et *nád nescona ní.* [27] .i. *afiussin im*murgu *bamaithsón act ní bed uall and atá són and* tra et *ní béo de.* [28] .i. *comaitecht don brathir enirt hiniriss conutuinc inniriss.*

[a] MS. f*r*imius.

[b] Not in Migne, col. 770.

2. Si quis hautem existimat sé scire aliquid, nondum

Fol. 10 c.

cognouit quemadmodum oporteat eum scire.[1]

3. Si quis hautem diligit Deum, hic cognitus est ab eo.[2]

7. Sed non in omnibus est scientia; quidam hautem in conscientia usque nunc idoli,[3] quasi idolothitum manducant.[4]

9. Uidete hautem ne forte haec licentia uestra offendiculum fiat infirmís.[5]

10. Si enim quis uideris eum qui habet scientiam in idol[i]o recumbentem,[6] nonne[7] conscientia eius, cum sit infirma,[8] aedificabitur ad manducandum idolothita.[9]

11. Et peribit infirmus in tua conscientia frater, propter quem Christus mortuus est.[10]

12. Síc hautem peccantes in fratres, et percutientes conscientiam eorum infirmam,[11] in Christo peccatis.[12]

Fol. 10 c.

[1] [in marg. inf.] .i. *isamlid ba coir do fiuss inna nídol act ní arbarat biuth innatúari adopartar dondídol arnácoscrad indeseircc nibráthardi trif*[*r*]*ithorcuin donbráthir hiressach as énirt menme.* [2] .i. *is . . . . sius dodia trichomaitect donbráthir ǽnirt.* [3] [in marg.] In conscientia .i. *énirt acocubusso*m et *is escon leu anadobarar do ídlaıb act nosnerta insonirt doairbirt biuth inna túare sin* et *iscumme doib bid idalte domeltis hóre nitrisonirti nirisse damelat.* [4] .i. *iscumme doib bid ídolde.* [5] [in marg.] Offendiculum .i. *is frithorcon leu athabairt forru* l. *adénu*m *fiadib.* [6] .i. *arbeir biuth ambís foraltóir indídil.* [7] .i. *cani.* [8] .i. *cuibsech.* [9] [in marg.] .i. *nertfidir* nonné dicet manducabo idolathitum dum illud manducat qui est melior mé. [10] .i. *babecc duitsiu cometecht dosso*m *isairiso*m *rocéss c*rist. [11] .i. *hóre rombebe c*rist *darcenn indóesa lobuir* et *itbóill doc*rist *iarum intimmormus dognither friuso*m *isfric*rist *dognither.* [12] .i. *isamal bid fric*rist *frisorthe.*

13. Quapropter si esca scandalizat fratrem meum, non manducabo carnem in aeternum,[13] ne fratrem meum scandalizem.[14]

IX. 1. Non sum[15] liber? non sum apostolus?[16] Nonne Iesum Christum Dominum [nostrum] uidi?[17] Nonne opus meum uos estis in Domino?[18]

2. nam signaculum[19] apostolatus mei uos estis in Domino.[20]

4. Numquid non habemus potestatem manducandi et bibendi?[21]

5. Numquid non habemus [potestatem] mulierem sororem circumducendi.[22]

Fol. 10 d.

6. Aut solus ego, et Barnabas, non habemus potestatem[1] hoc operandi?[2]

7. Quis militat sine suís stipendís? . . . Quis pascit gregem, et de lacte gregis non manducat?[3]

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[13] .i. *hore isimmarmus hí* crist *anas olcc lasin brathir* .i. *maimfolṅgi díltud dunbráthir.* [14] .i. *arnaderlind* .i. *arnarimfolṅgar díltod do.* [15] *cani.* [16] .i. *hore amabstal* et *amforcitlid dochách cainipsa sóir cedugnén cachṅgním.* [17] .i. *ismaid moanamchare.* [18] .i. ó corinti .i. *cani messe immoforling cretim dúibsi* in domino. [19] .i. *comarde.* [20] .i. *indaapstal apho(pui) l décce lat corintiu* et *genti canirochretset isgním abstil ém immidforlingsón* et *is messe rophroidech doib.* [21] .i. *batorad sa[i]thir dúun inchrudso cedumelmis cechtuari* et *cedugnemmis andugniat ar céli act ní bad nertad nambraithre* et *frescsiu fogchricce asmóo.* [22] .i. *bete banscala occar timthirect nidunachoipred ailiu immurgu.*

Fol. 10 d.

[1] .i. interrogatio .i. *indoich bidsai[n]dóire dúnni* et *barnaip.* [2] .i. *atrede asrubart anúas amae attá linn* potestas *ar* quis militat. [3] .i. *basaithar do ciadamelad.*

8. Numquid secundum hominem haec dico?[4] Án et lex haec non dicit?[5]

9. Non alligabis ós boui trituranti.[6]

10. Án propter nós hoc dicit?[7] Nam propter nos scripta sunt.[8]

11. Si nos uobís spiritalia seminauimus,[9] magnum est[10] si [nos] uestra carnalia metamus?[11]

12. Si alii potestatis uestrae participes sunt, quare non potius nos?[12] Sed non usi sumus hac potestate; sed omnia sustinemus, ne quod offendiculum demus euangelio Christi.[13]

13. Nescitis quoniam qui[14] in sacrario[15] operantur quae de sacrario sunt, aedunt;[16] et qui altario deseruiunt,[17] cum altario participantur?[18]

14. Ita et Dominus ordinauit hís qui euangelium annuntiant, de euangelio uiuere.[19]

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[4] .i. *it dóindi t*ra haec exempla l. non carnalia et non secundum hominem dico sed secundum spiritalem sensum .i. non per hominem sed per iesum christum. [5] .i. *cani epir náte atbeir.* [6] .i. *dofuáircc* .i. *arisbés leos*om *indaim dothúarcuin indarbe.* [7] .i. *ba dochu són* .i. *is snisni*[a] *ata* bobes qui aramus terram cordium hominum. [8] .i. quae dicit léx non alligabis rl. .i. *ní dondanm storidiu actis dínni preceptorib aris díin asrobrad andedeso* quoniam in spé rl. [9] .i. *marudpredchisem.* [10] .i. *in mór* .i. *in furóil.* [11] .i. *ní dúibsi is sóibud* spiritalia *uainni dúibsi* et carnalia *uáibsi dúuni.* [12] .i. *canipu uissiu athabairt dúnni.* [13] .i. *arná érbarthar isprecept arbiad nammá* et *arnadergaba línn cretmech* et *arn̄ dom roibse fochricc.* [14] .i. *cosmuilius aile lessom in so ba n̄dílmain dossom airbert biuth dithorud aprecepte.* [15] .i. *locc imbítis primsacairt ocirnigdi* .i. inter sancta sanctorum. [16] .i. *dliged sacairt itempul is doib do berthe.* [17] .i. *ithé són leuiti olchene nobítis octimthirecht innanidbart.* [18] .i. *rann do loscud foraltóir* et *rann aile doairbirt bith doibs*om *ar ished roerbad friatoschid.* [19] .i. *am*al *rombói andliged sin ifetarlicci atá anisiu inúiethnissiu.*

[a] MS. *snissi*: but cf. supra 6c.

15. Ego hautem nullo horum usus sum.[20] . . . bonum est mihi magis mori quam ut gloriam meam [21] quis euacuet.[22]

16. Nam si euangelizauero, non est mihi gloria,[23] necessitas mihi incumbit; [24] uae enim mihi est, si non euangelizauero! [25]

17. Si enim uolens hoc ago,[26] mercedem habeo: si autem inuitus, dispensatio mihi credita est.[27]

18. Quae est ergo mercis mea? [28] Ut euangelium praedicans, sine sumptu [29] ponam euangelium, ut non abutar [30] potestate mea in euangelio.[31]

19. omnium me seruum feci,[32] ut plures lucrificarem.[33]

21. Hís qui sub lege sunt,[34] quasi sub lege essem, cum ipse sub lege non essem,[35] ut eos qui sub lege erant, lucrificarem.[36] Hís qui sine lege erant, tamquam sine lege essem.[37]

Fol. 11 a.

22. Factus sum infirmis infirmus, ut infirmos lucrificarem; [1] omnibus omnia factus sum, ut omnes facerem saluos.[2]

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[20] .i. honorum *dobertar arprecept soscéli.* [21] .i. *indinducbál dobérthar dom inim.* [22] .i. *trithabairt lóge moprecepte dom.* [23] .i. *madarlóg pridchasa* .i. *armetiuth* et *mothoschith nímbia fochricc dar hési moprecepte.* [24] .i. *issumecen precept armetiuth* et *mothoschid manipridag atbél aròcht* et *gorti.* [25] nisi adnuntiaueris iniquo iniquitatem suam l. *bith moirce domsa aróch t* et *gorti manipridach.* [26] .i. *massuthol atomaig do manidarlóg.* [27] .i. *iscennach som madarlóg pridchidir* .i. *is hed roerpad dom domthoschid.* [28] .i. *cote andobeir fochricc domsa.* [29] .i. *cenlóg.* [30] .i. *mad* sine sumptu. [31] .i. *airitiu lóge armoprecept arbói són* in potestate mea *madagnenn.* [32] .i. *o[c]precept dochách* sine uitio. [33] .i. *comtis indbaid iniris* l. *combetis inindiub fochricc domsa.* [34] .i. in circumcisione discipuli .i. *basa indide ó écosc.* [35] .i. *nipsa indide ó béssaib.* [36] .i. *conosberinn dochum hirisse.* [37] .i. *amal donuic testimni ó altorib innanídol dothaidbsiu indœe infolngithi* .i. ueri dei ut dixit uidi áram in qua scriptum erat ignóto deo.

Fol. 11 a.

[1] .i. (*tri chomai*)*tect doib.* [2] .i. *isdo ropsa* omnia in omnibus.

24. Nescitis quod hii qui in stadio[3] currunt, omnes quidem currunt, sed unus accipit bradium?[4] [5] Síc currite ut omnes conprehendatis.[6]

25. Omnis hautem, qui in agone contendit, ab omnibus sé abstinet;[7] et illi quidem, ut corruptibilem coronam[8] accipiant.[9]

26. Ego igitur síc curro, non quasi in incertum.[10] Síc pugno, non quasi aërem uerberans.[11]

27. Sed castigo corpus meum,[12] et in seruitutem redigo.[13] ne forte, cum aliis praedicauerim, ipse[14] reprobus efficiar.[15]

X. 1. Nolo enim uos ignorare, fratres.[16]

4. bibebant hautem de, spiritali consequenti eos, petra:[17] petra hautem erat Christus.[18] [19]

5. Sed non in pluribus eorum[20] bene placitum est Deo,[21] nam prostrati sunt in deserto.[22]

7. Neque idolatriae efficiamini, sicut quidam ex ipsís.[23]

9. Neque tentemus Christum, sicut quidam eorum.[24]

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[3] *irouth.* [4] .i. *rethit hnili* et *isóinfer gaibes buáid diib innachomalnad.* [5] .i. *lann segar and issi ede dulchinne inmilti.* [6] non priuabitur quisque suo labore .i. *ní ba* unus *gebas ambuáid huáibsi.* [7] .i. *armbad irlamn de donbuáith.* [8] .i. *inlainn.* [9] .i. *isbecc inbríg frissandéntar asaitharsin.* [10] .i. *isglé limsa rombia bnáid is*incertum *im*murgu *ambuáid innam*mi*led talmande hore as ṅ* unus accipit palmam. [11] .i. non ut illi *ní am*al *inni asóircc* .i. *nifás asaithar dogninsa.* [12] .i. *tripr*ecept et *nebairitin lóge.* [13] .i. p*r*edicationi l. deo et *dochomalnad* euangelii. [14] .i. *osme.* [15] .i. *cenchomalnad indí nop*rid*chim.* [16] .i. *tomad* tra et *faitgugud anisiu arna imromastar néch.* [17] .i. *an ail innandead* l. *intuisq*ue *iarsinganim* l. *ishé c*rist *rogenir* post. [18] .i. *assindet asians isindí sin.* [19] [in marg.] C*eist cid armbad* spiritalis *indail. ni*anse eo quod figurat christum lapidem ángularem *isiede indail rúnde asatoróimed asrúaim mór indforcitil spirdáldi arrodibaid ítith indisrahel spiurdalti innanóib indiththrub in beotho ocascnam tíre tairṅgiri innambéo.* [20] .i. *ciadudrigni dia mór dimaith errin.* [21] .i. *nitat hnili robtartuicsi.* [22] .i. *docoith dígal forru matistuicsi ní rígad.* [23] .i. *nitat hnili robtaruilcc* filii israhel. [24] .i. *nigessamni nii beschotarsne diar nicc.*

10. quidam eorum mormoraverunt,[25] et perierunt[26] ab exterminatore.[27]

11. Haec hautem omnia[28] in figura contingebant[29] illis: scripta sunt hautem[30] ad correptionem nostram,[31]

Fol. 11b.

in quos finis seculorum deuenit.[1]

13. Temptatio uos non adprehendat nisi humana.[2] . . . faciet etiam cum temptatione prouentum.[3]

14. Propter quod, carissimi mihi,[4] fugite ab idolorum cultura.[5]

15. Ut prudentibus loquor; uos [ipsi] iudicate quod dico.[6]

16. Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est?[7]

17. Quoniam unus panis, unum corpus multi sumus.[8]

19. Quid ergo? dico quod idolís immolatum sit aliquid,[9] [10] aut quod idolum sit aliquid?[11]

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[25] .i. *fridia* et moysi et aarón ut melius nobis seruire in ægipto quam mori in hoc deserto. [26] .i. *darési afoduirt.* [27] .i. *fodarorcenn* in uindicta. [28] .i. mirabilia *dorígeni dia armaccaib is*rahe*l.* [29] .i. *isirchride atellad errusom.* [30] .i. *innahí dorigeni día armaccu is*rahe*l* et *na hí dorigénsatsom.* [31] .i. *diarcosc ni.*

Fol. 11b.

[1] [in marg. sup.] *isindcinn*[a] . . . *chumme* et *iniairch* . . . perfectio detur. [2] .i. *ní fochith nadfochomalsid.* [3] *torbe* l. *forás.* [4] .i. *nobsóirfasi dia dinab fochidib bíith d*ano *farcuitsi occa.* [5] .i. *issí t*ra temptatio homana *asrubart túas freccor céil ídol* et *accobor á túare.* [6] .i. *isbées t*ra *donaib dagforcitlidib molad ingni innanétside aracarat anrochlúinetar.* [7] .i. *hóre nonbendachani.* [8] .i. *inbairgen hí sin.* [9] .i. *nicumaing intídol ahélned.* [10] .i. *asní.* [11] .i. *ní ní d*ano *intídol.*

[a] So Zimmer. I could not read this with any certainty.

20. Nolo hautem uos socios fieri demoniorum.[12] Non potestis calicem Domini bibere et calicem daemoniorum bibere.[13]

21. Non potestis mensae Domini participes esse[14] et mensae demoniorum.[15]

22. Án aemulamur Dominum? Numquid fortiores illo sumus?[16] Omnia mihi licent, sed non omnia expediunt.[17]

24. Nemo quod suum est querat, sed quod alterius.[18]

25. Omne quod uenit in macello[19] manducate,[20] nihil[a] interrogantes propter conscientiam.[21]

27. Si quis uocat uos infidelium et uultis ire.[22]

28. Si quis hautem dixerit: immolaticium est,[23] nolite manducare, propter illum qui indicauit,[24] et propter conscientiam.[25]

29. ut quid enim libertas mea iudicatur ab alia conscientia?[26]

Fol. 11 c.

30. Si ego cum gratia participo, quid blasfemor[1] pro eo quod gratias ago?[2]

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[12] .i. *trithomailt neich adobarar doib* eo quod demonís immolat. [13] .i. *lintar lán difín foraltóir demne.* [14] .i. *ocairbirt biuth coirp* crist. [15] .i. *ocairbirt biuth neich adoparar do ídlib.* [16] .i. *inintsamlammarni* .i. *coforchongramni* manducare idolo*thyta* quae ipse non imperauit. [17] .i. *ituil dée* .i. *nitattorbi fritoil dée is diliu lemm didiu ani astorbœ oldaas ani as dílmain.* [18] .i. *nacuinged athoil fessin* .i. *cid tol dó airbert biuth innatúare nach thoimled arna tarta amiris* et *frithorcuin dondlobur hiressach.* [19] *icundrathtig.* [20] .i. *isdílmain dúib.* [21] .i. *ni áil dúib áiarfigid arnarala forcubus áiri.* [22] .i. *maadced torbe innathect* .i. *torbe athabarte dochum nirisse.* [23] .i. *idbarthide.* [24] .i. *hóre as namairessach fodúacair.* [25] .i. *arnách airbirid biuth* .i. fratris infirmi. [26] .i. *mess dimicme.*

Fol. 11 c.

[1] .i. *manud fel inspirut nóib indiumsa ná bith fochunn uaimm fein domœcńduch* .i. per fortitudinem fidei. [2] .i. *tar hési tomalte innatúare.*

[a] MS. inhil.

31. Siue ergo manducatis, siue bibatis,[3] . . . omnia in gloriam Dei facite.[4]

32. Sine offensione estote Iudeís.[5]

33. non querens quod mihi utile est, sed quod multís, ut salui fiant.[6]

XI. 1. Emitatores mei estote, sicut ego Christi.[7]

5. Omnis hautem mulier orans aut profetans[8] non uelato capite,[9] [10] deturpat caput suum ;[11] unum est enim acsi decaluetur.[12]

6. Nam si non uelatur mulier, et tondeatur.[13]

7. Uir quidem non debet uelare caput suum, quoniam imago et gloria est Dei: mulier hautem gloria uiri est.[14]

9. Etenim non est creatus uir propter mulierem, sed mulier propter uirum[15]

10. Ideo debet mulier potestatem habere supra caput.[16]

11. Uerumtamen neque uir sine muliere, neque mulier sine uiro, in Domino.[17]

13. mulierem non uelatam.[18]

14. Nec ipsa natura docet uos quod uir quidem si comam nutriat[19] ignominia est illi.[20]

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[3] .i. *beim foris* tra *anisiu.* [4] .i. *isinducbál dodia* et *isnert nirisse cometecht dondlobur iniriss.* [5] .i. *cometecht dianécoscaib cenchomctecht diambésib mainbet mathi.* [6] .i. *anastorbe dosochudi dia nicc.* [7] .i. *arnábad rómár lcosom intsamil* crist *fochetóir.* [8] .i. *apridchas diaclaind* l. *diammuintir* l. aliís mulieribus. [9] .i. *cenchaille fora ciunn.* [10] [in marg.] uelato capite .i. moris erat eís uelare capita in orationibus et in p*r*edicationibus l. *ambith cenchorin ished an*uelare *asbcirsom.* [11] .i. uisum suum .i. *isairde néelutha máma.* [12] .i. *arisinunn* .i. *buith nochtchenn* .i. *am*al *do berrthe* .i. a uiro suo l. *ófolt.* [13] .i. *berrthar* non tam imperat tondéri quam detestat l. *is cumme di noberrthe.*[b] [14] .i. *am*al *ascenn* c*r*ist uiri *iscenn* uir mulieris *am*al *dombeir in ben airmitin féith donfiur* síc uir Christo. [15] .i. *act is ben forchomnucuir dofortacht* uiri. [16] .i. *hore is*propter uirum creata. [17] .i. *ciasu airegdu infer arachuit sidi nirubi nechtar dc cenalail.* [18] .i. *nochit.*[a] [19] .i. lex naturae .i. *niforcain aicned.* [20] .i. *nisochruth.*

[a] leg. *noicht.* [b] Zimmer (perhaps rightly) has *roberrthe.*

16. Si quis hautem uidetur contentiosus esse, nos talem consuetudinem non habemus.[20]

Fol. 11 d.

18. Primum quidem conuenientibus uobis in Ecclesiam,[1] audio scisuras esse [inter uos], et ex parte credo.[2]

19. Nam oportet [et] heresses esse, ut qui probati sunt, manifesti fiant in uobís.[3]

20. Conuenientibus ergo uobis in unum, iam non est Dominicam cenam manducare.[4]

22. Numquid domos non habetis ad manducandum et bibendum?[5] aut aeclesiam Dei contempnitis?[6]

27. quicunque manducauerit panem hunc, uel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.[7]

28. Probet autem se ipsum homo;[8] et sic de pane illo aedat.[9]

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[20] .i. *nifil linn inbéesso* .i. *tuidecht friaicned* et *cosna*m et *im-bressan.*

Fol. 11 d.

[1] .i. *ished inso nochairigur itossuch.* [2] .i. *fil ní de asfir* l. *indrécht uáibsi as debthach* l. fidei .i. *isindrecht dindhiris adib debthichsi.* [3] .i. *isairchen á buid* et *ished foirfea* scis*mata* rl. [4] .i. *ní bái lib* mandu*care* dominic*am* cenam sed cenam uestram. [5] *bar a fie dúib darígente cene cenimmormus nachmór.* [6] .i. *no indochomaínsem ecolsa dagnúith.* Pelagius: facientes eam triclinium æpularum.[a] [7] Gregorius:[b] né putarent corpus domini panem esse commonem indigne eum sumentibus uechimenter comminatur .i. *isaidchrochad* c*r*ist *hóre déte dochorp* c*r*ist indigne. [8] .i. Pelagius: perscrutanda est conscientia sí in nullo nós reprechendit[c] .i. *nanglanad triaith-irgi ɔnabé nii indid ningaba áchocubus.* [9] .i. *act nírobat pecthe less.*

[a] Migne, col. 783. [b] MS. gg. [c] Not in Migne, col. 784.

30. Ideo inter uos multi infirmi [10] et inbiciles,[11] et dormiunt multi.[12]

32. Dum hautem iudicamur, á Domino corripimur.[13]

33. inuicem expectate.[14]

34. Si quis essurit, domi manducet,[15] ut non in iudicium conueniatis.[16]

Fol. 12 a.

XII. 1. De spiritalibus hautem nolo uos ignorare.[1]

2. Scitis.[2]

3. Ideo notum uobís facio,[3] quod nemo in spiritu Dei loquiens, dicit anathema Iesu.[4]

4. Diuisiones uero gratiarum sunt, idem hautem Spiritus.[5]

5. . . . idem hautem Dominus. . . .

6. . . . idem uero Deus.[6]

7. Unicuique hautem datur manifestatio Spiritus ad utilitatem.[7]

8. . . . secundum eundem Spiritum.[8]

9. . . . alii gratia sanitatum.[9]

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[10] .i. *ænirt ácorp úile.* [11] .i. *indenmi* .i. *tesbanat boíll aíriu* l. *itmoírb inboillsin cia beit innacorp.* [12] .i. *tiagait báas nanapaig* .i. *gairte sáiguil.* [13] .i. *diar cuindriuch.* [14] .i. *indnadad cách achéle.* [15] .i. *arnipalour do intsacarbaicc act ci nip lour nabad* in æclesia ma[n]ducet sed domi. [16] .i. *madfleteg ledmagtach dogneid dind æclis.*

Fol. 12 a.

[1] .i. *isferr limm rafesid cidcalléic.* [2] .i. *isglée lib.* [3] .i. eo quod eratis similes simulacrorum .i. *arnitucsidsi issuidiu etargne crist* .i. *arindfessid.* [4] .i. primitus dis .i. *nípa híspirut dée ciatbera.* [5] .i. *itíli immu*rgu dona gratiae spiritus sancti *ciasu óende inspirut.* [6] [in marg.] *trianman dobeirso*m híc spiritui .i. spiritus et dominus et deus ostenditur híc *nách neich ingním* sed spiritus. [7] .i. *foilsigthi inspirut andso*m *arrath dobeir do.* [8] .i. *sechis óenspirut fot dáli.* [9] Pelagius: ut curat egrótos ut sunt medici [a] l. *dénom ferto.*

[a] Ut curet ægrotos, Migne, col. 786.

10. . . . alii interpretatio sermonum.[10]

11. Haec omnia operatur unus atque idem Spiritus diuidiens singulis prout uult.[11]

12. . . . omnia membra corporis[12] cum sint multa, unum corpus sunt,[13] ita et Christus.[14]

13. Etenim in uno Spiritu omnes nos in unum corpus babtizati sumus,[15] siue Iudei, siue gentiles.[16] . . . et omnes unum Spiritum potati sumus.[17]

14. Nam et corpus non est unum membrum,[18] sed multa.[19]

15. Et si dexerit pes:[20] quoniam non sum manus, non sum de corpore,[21] num ideo non est de corpore?[22] [23]

16. Et si dixerit auris: quia non sum oculus,[24] non sum de corpore,[25] num ideo non est de corpore?[26]

17. Si totum corpus oculus, ubi auditus?[27]

18. Nunc hautem possuit Deus membra, unumquodque eorum[28] in corpore sicut uoluit.[29]

20. Nunc hautem multa quidem membra, unum hautem corpus.[30]

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[10] .i. *tintuúth bélri innaláil* ut hi*ronimus* et LXX. l. *rúna dothabairt á óensonaib* et *precept essib iaru*m ut mós est *pre*dicatoribus. [11] *doadbadar sunt atánili dána inspirto* et *asnóindæ inspirut.* [12] *commulus* tra *anísiu lesso*m .i. *am*al *fongni cach ball dialailiu isinchorp arafogna talland cáich uanni dialailiu arammi óinchórp hí c*rist. [13] *it corp inboillsin cit íli.* [14] .i. *isóinchorp lac*rist .i. sancti et iusti. [15] .i. *rondlúmigedni inóenchorp tribaithis.* [16] .i. *ataat uili isinchorpsin* .i. iudei et genti[les]. [17] .i. *assibsem imróol*[a] *dirath inspirito nóib.* [18] .i. *nicorp intóinbáll.* [19] .i. *arit boill immcfolñget corp.* [20] .i. *coss.* [21] .i. *issochrudiu láam oldósa olcoss nidichorp atóosa hórc nimthalaám.* [22] .i. *nínád m̄ bed arse dichorp act atá de.* [23] [in marg.] *Mad inæclis* tra *inchoss ishé óis achtáil* et *indlaám ishé óis achtáil asmáa alailiu.* [24] .i. *óis teoáir.* [25] .i. *isáildiu ammág rogab súil oldósa.* [26] .i. *aráchuit sidi is* de corpore *dissi.* [27] *bidcorp són da*no. [28] .i. possuit *ǽm* membrum. [29] .i. *isamlid dorígeni dia corp duini ó ilballaib.* [30] .i. *rosuidigestar ǽm óinchorp diilballaib.*

[a] MS. seems *assib semimróol.*

21. Non potest autem oculus[31] dicere manui:[32] Opera tua non indigeo; aut iterum caput pedibus: non estis mihi necesarii.[33]

22. Sed multo magis.[34]

Fol. 12 b.

quae uidentur membra corporis infirmiora esse necessariora sunt.[1]

23. Et quae putamus ignobiliora membra [esse] corporis, hiis honorem habundantiorem circumdamus,[2] et quae inhonesta sunt habundatiorem honestatem habent.[3]

24. Honesta hautem nostra nullius egent;[4] sed Deus temperauit corpus, éi cui deerat habundantiorem tribuendo honorem.[5]

25. Ut non sit scisma in corpore,[6] sed id ipsum pro inuicem[7] sollicita sint membra.[8]

26. Et si quid patitur unum membrum,[9] conpatiuntur omnia membra;[10] siue gloriatur unum membrum, congaudent omnia membra.[11]

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[31] .i. uir teoricae uitae. [32] uiro achtuali. [33] .i. *niriccim forless achossa* [et] reli*qua*. [34] .i. *nihed améit nádricc less cachball aláili* sed multo rl.

Fol. 12 b.

[1] .i. *ata lobru am*al *rongab cride* et *óa* et *innedóncha áili* l. uirilia et feminina. [2] .i. *andíten issairiu doib fognam donaballaib ailib doib oldaas cidafogna*m *féisne cianubed leu.* [3] .i. *tri fognam innamball naile doib* .i. *dothinóol ǽtig impu* et *biith doib.* [4] .i. *gnúis* et *láma* et *cossa.* [5] .i. honestatis .i. *andudæsta airisom* .i. *líi* et *sonirte immefolngi incorp uile andso*m *ón.* [6] .i. *ɔderna cechball anastoisc dialailiu hore isin oínchorp ataat badmaith anóintu.* [7] .i. *am*al *díxnigetar.* [8] .i. *hore is oín chorp*[a] *cobrad cachball alaile.* [9] .i. *cinidllúith lib intoíntusin.* [10] .i. *isgalar leu uili mabed galar issindoínbull.* [11] .i. *mad slaán in ball iar nagalar isdidnad donaib ballaib ailib.*

[a] There seems to be part of a letter between *oín* and *chorp*.

27. Uos hautem estis corpus Christi, et membra de membro.[12]

28. Et quosdam quidem possuit Deus in eclesia primum apostolos, secundo profetas,[13] tertio doctores:[14] deinde uirtutes,[15] exinde gratias curationum, opitulationes,[16] gubernationes.[17]

29. Numquid omnes apostoli?[18].. numquid omnes doctores.[19]

30. Numquid omnes uirtutes?[20] num[quid] omnes gratiam habent curationum?[21] numquid omnes linguis loquntur?[22] numquid omnes interpredantur?[23]

31. Aemulamini hautem charismata meliora. Et adhuc excellentiorem uiam uobis demonstrabo.[24]

XIII. 1. Si linguís hominum loquar[25] et angelorum, caritatem hautem non habeam,[26] factus sum uelut aes sonans,[27] aut cimbalum tinniens.[28]

2. Et si habuerim prophetiam,[29] et nouerim . . . omnem scientiam;[30] et si habuero omnem fidem[31] ita ut montes transferam, caritatem [autem] non habeam, nihi sum.[32] [33]

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[12] .i. *issuaichnid* tra *cid diatuiced incosmuilius cossc* .i. *am*al *file ócntid eterbaullu coirp duini conroib óintu etrunni dano hore ammicorp c*rist et *ammiboill c*rist. [13] .i. *ithé rogabsat airegas* quia uiderunt apostoli quae profetae profetauerunt. [14] .i. *óis anamchairtessa* in p*rae*senti tantum docentes. [15] .i. *indíi gnite gnímu sainemli* l. *denum ferte.* [16] .i. *fortactidi* .i. in doctrína et oratióne l. in elimoisinis. [17] .i. principes l. *secndapid.* [18] .i. abnegatiue .i. *nítat apstil huili luct inna œcolsa.* [19] .i. *nitat forcitlidi úili.* [20] .i. *ni dénat firtu úili.* [21] .i. *nitectat rath dénma ferte uili.* [22] .i. *nilabrátar uili ó ilbélrib.* [23] .i. *nitatsoir huili oc tintuúth abélru innalaill* l. *ocsaigid forsunu* l. *octabairt ruún essib.* [24] .i. quam *labrath ó ilbélrib,* et adhuc excellentiorem uiam uobís demonstro. [25] .i. *ished an*demonstrabo *inso.* [26] .i. *seircc immircidi dodia.* [27] .i. *humae fogrigedar* .i. *crabud cendescrcc.* [28] .i. *ástóidi* l. *fogrigedar.* [29] .i. *rath precepte.* [30] .i. *néich rogníith*[a] et *géntar.* [31] .i. *dénma ferte.* [32] .i. *nitorban dom níi disin.* [33] *tairchella* híc tra *huili dánu inspirito* et *nitorban na áe manibœ desercc.*

[a] MS. *rol-gníith.*

3. et si tradidero corpus meum ut ardeam,[34] caritatem hautem non habuero, nihil mihi prodest.[35]

Fol. 12 c.

4. Caritas . . . non agit perperam.[1]

5. non quaerit quae sua sunt.[2]

8. Caritas nunquam excidit, siue prophetiae euacuabuntur,[3] siue linguae cessabunt.[4]

9. Ex parte enim cognoscimus,[5] et ex parte prophetamus.[6]

10. Cum hautem uenerit quod perfectum est.[7]

11. sapiebam ut paruulus.[8] . . . quando factus sum uir, euacuaui quae erant paruuli.[9]

12. Uidemus nunc[10] per speculum in enigmate.[11 12] . . Nunc cognosco ex parte;[13] tunc autem cognoscam, sicut et cognitus sum.[14]

13. Nunc hautem manet fides, spes, caritas, trea haec;[15] maior hautem est hís caritas.[16]

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[34] .i. in mortem *ardagni sochuide báas aracharit nesso assanesso ɔdidtanicc fessin.* [35] .i. *isferr dcsercc oldate uili.*

Fol. 12 c.

[1] [in marg. per]peram .i. *forcrith* .i. in cibis et uestimentis. [2] .i. *act seirc ñ dée* tantum. [3] .i. in futuro .i. *nirecar less legind and.* [4] .i. *nilabrafammar* .i. *cotnimthæ im*murgu *a*charitás *innonn.* [5] .i. *isbecc rofitemmarni irrúnaib dǽe.* [6] .i. *isbecc pridchimmeni dirúnaib dǽe ar nisfitemmar.* [7] .i. *buíth dunni issintodochidiu* .i. uita futura l. plena scientia. [8] .i. *cetabiinn.* [9] .i. *ó domanicc foirbthetu ní denim gnímu macthi act rísa innem bimmi æcni* et *bimmi foirbthi uili.* [10] .i. *cosmuilius roisc ani siu lessom.* [11] .i. *iscumme adciamni narúna diadi* et *adcíi nech ní triscáath céin ṁbimme* in corpore. [12] .i. *arnipiglǽe* et *nipifirderb anadchither trithemel.* [13] .i. *isrándindeacht adgénsa* l. *is ran indiumsa adgeuín indeacht* .i. anima tantum *adidgeúin.* [14] .i. *bid* ex toto *són im*murgu *nipa* ex parte. [15] .i. *is hed alliin.* [16] .i. *cidisinbiuth freendircc.*

XIV. 1. Sectámini caritatem; aemulamini spiritalia,[17] magis autem ut prophetetis.[18]

2. Qui enim loquitur lingua,[19] non hominibus loquitur,[20] sed deo loquitur;[21] nemo enim audit, spiritu enim loquitur misteria.[22]

3. Nam qui profetat,[23] hominibus loquitur ad aedificationem et exhortationem et consolationem.[24]

4. Qui loquitur lingua semet ipsum aedificat;[25] [26] qui hautem profetat,[27] aeclesiam Dei aedificat.[28]

5. Uolo hautem omnes uos loqui linguís,[29] magis hautem profetare,[30] nam maior est qui profetat,[31] quam qui loquitur linguis, nisi forte ut interpretetur,[32] ut aeclesia aedificationem accipiat.[33]

6. Nunc hautem, fratres, si uenero ad uos linguis[34] loquens,[35] quid uobís prodero,[36] nisi uobís loquar aut in reuelatione,[37] aut scientia,[38] aut profetia,[39] aut doctrina?[40]

7. quae sine anima uocem dantia, siue tibia,[41] siue cithara,[42] nisi distinctionem sonit[u]um dederint,[43] quomodo scietur id quod canitur,[44] aut quod citharizatur?[45]

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[17] .i. dona caritatis .i. *atréde túas* spes fides caritas. [18] *forcanit.* [19] .i. *intíi labrathar ilbélre.* [20] .i. *arnithuccat.* [21] .i. *dáhucciside.* [22] .i. *rocluinethar cách infogur* et *niəfitir cid asbeir.* [32] ·i. *pridchas.* [24] .i. *istorbc són.* [25] .i. *issathorbe feisin són nammá.* [26] .i. *tuicci feissin* l. *doáircci molad dó.* [27] .i. *praidchas.* [28] .i. *istorbc sochuidc són.* [29] .i. *niarformut fribsi asbiursa inso arropad maith limsa labrad ilbelre dúibsi.* [30] .i. *baferr són im*murgu *limsa.* [31] .i. *isferr limsa didiu aní tairci inbríg móir sin duibsi.* [32] [in marg.] *Acht nam*m*áa issa*m*lid istorbe són co ete*rc*erta anasbcra* et *conrucca inœtarcne cáich.* [33] .i. *corrochraitca sochuide triit.* [34] .i. *tri ilbélre.* [35] .i. *dobéer desemmrecht dúib indorsa frissaco*m*ricfca farnaire.* [36] .i. *cote mothorbcse dúib mad[a]mne labrar.* [37] .i. *condip follus dochách.* [38] .i. *confestar cách.* [39] Aut profetia .i. *hipreccpt* .i. *todinsgud neich dochretim condip irlam do baithius.* [40] .i. *forcetal neich iarna baithius.* .i. *buinnc.* [42] .i. *crot.* [43] .i. *manibéc dechur isint senmuim nítucatar innarríara.* [44] .i. *angaibther isindbuinnin* l. *croít.* [45] *no aní crottichther.*

8. Etenim si incertam uocem det tuba, quis praeparabit sé ad bellum?[46]

Fol. 12d.

9. Ita et uos[1] per linguam nisi manifestum sermonem dederitis,[2] quomodo scietur id quod dicitur? eritis enim in aëræ loquentes.[3]

10. Tam multa ut potes genera lingarum sunt in hoc mundo,[4] et nihil sine uoce est.[5]

11. Si ergo nesciero uirtutem uocis, ero ei, cui loquor, barbarus.[6]

12. Síc et uos.[7]

13. Et ideo qui loquitur lingua,[8] oret ut interpretetur.[9]

14. Nam si orem li[n]gua,[10] spiritus meus orat, mens hautem mea sine fructu est.[11]

15. Quid ergo est? orabo spiritu, orabo et mente.[12]

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[46] [in marg.] *cosmulius aile lesso*m *inso* .i. *cosmulius tuib arataat ilsenman dosuidin* et *issain cach nœ* .i. *issain fricath sain friscor* l. *fri imthect* l. *frisuan* [a] l. *comairli mani dechrigedar* (*lasi*)*nfer nodseinn* .i. *mad óinrı́ar dogné nítucthar cid frissasennar isamlid da*no *maní dechrigther* et *manitintither* (*am*)*bélre nechtrann nithucci incách rod chluinethar.*

Fol. 12d.

[1] .i. *cosmuil dúibsi ande*deso. [2] .i. *manitintáith.* [3] .i. *inàer* .i. accus*atiuus* grecus .i. *bid essarcon aiéir dúib arnitucfa nech anasberith.* [4] .i. *ciniglé lib ataat ilchenéle bérli isinbinthso.* [5] .i. *ni ɔfil* tra *belre issin cenfogur* .i. *cetorbe dúibsi di*diu *infogur si mani fessid inni bess fonfogursin.* [6] .i. *arnitucci ambéelre asbiur ishe asbéra iaru*m *barbár inso.* [7] .i. *hóre isamne atáa* tra .i. *isferr* precept *oldaas labrad ilbéelre bad hed dogneithsi.* [8] .i. *bad sam*l*ith sulbairichthe ɔetarceirt.* [9] .i. *sulbairiged* l. oret deum ut interpretetur .i. ut possit (inte)llegi sensus. [10] .i. *cia sulbi*rigim. [11] .i. *níthucci momenme im*murgu .i. quia non intellego quod loquor. [12] .i. *cid asmaith dis*un*t* tra *ni*anse *sul*bairigfea spiritu et mente .i. *tucfa momenme anasbérat mo beiúil.*

[a] The last three letters are doubtful.

16. Caeterum si benedixeris spiritu,[13] quis suplet[14] locum[15] idiotae,[16] quomodo dicet 'amen' super tuam benedictionem,[17] [18] quoniam quid dicas nescit?[19]

17. Nam tú quidem bene gratias agis, sed alter non aedificatur.[20]

18. Gratias ago Deo meo,[21] quod omnium uestrum linga loquor.[22]

19. Sed in aeclesiá uolo quinque uerba sensu meo[23] loqui,[24] ut et alios instruam, quam decem milia uerborum in lingua.[25]

21. In lege scriptum est:[a] quoniam in alís linguís et alís labís loquar[26] populo huic;[27] et nec síc exaudient me, dicit Dominus.[28]

22. Itaque linguae in signum sunt non fidelibus sed infidelibus;[29] profetae[30] hautem non infidelibus sed fidélibus.[31]

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[13] .i. *cid asbere siu ond fógur* tantum. [14] .i. *cia folínfea.* [15] .i. *cóor* l. *locc rélto* et *foi(l)sichtho ar nitorbe do maniréltar do.* [16] .i. *donbáith* l. *dondoscar.* [17] .i. *forimbed inna precepte asbirsiu.* [18] .i. *nifiastar som cia airm indid immaircide do cpert* amén. [19] .i. *niasse do cpert* amén *inchruthsin.* [20] .i. *doadbadar im*murgu *trisincainaisndiis file rath dée latso act nitorbe donach ailiu.* [21] .i. *arna tomontis da*no *nambadrath spirito labrad ilbéelre asbcirso*m *anísiu.* [22] .i. *amtualang da*no *ahétarcerta.* [23] .i. *insians ondid accobor limsu icc cáich.* [24] .i. *cipcruth* tra *olsc irmith* sed in æclesia rl. [25] .i. *foirbthe aranfoirbthiu inso* .i. *deich míli briathar ar labrad ilbélre* et *nistuccin* ut pr*ae*dicarem ea. [26] .i. *do óis anfoirbthiu* tra *asrobrad insin nabad anfoirbthisi da*no *arnáp immaircide dúib.* [27] .i. *rofcstar cachmbelre intain bérthar indóiri.* [28] .i. *ciarud chualatar ilbélre* et *ccnuslabratar nipat ferr de isfollus di*diu *nanmáar brig labrad ilbélre.* [29] .i. *ished torbe nammáa* tra *aratobarr labrad ilbclre conroadamrigther dia triit* et *combat irlamu de indancreitmich dochretim.* [30] .i. *preceptori.* [31] .i. *precept im*murgu *isdoáis hiressach.*

[a] Isaiah xxviii. 11.

23. Si ergo uniuersa conueniat aeclesia in unum,[32] et omnes linguís loquantur,[33] intrent hautem idiotae aut infidiles,[34] [35] nonne dicent, quod insanitis?[36]

24. Si hautem omnes profetant,[37] intret hautem quis infidelis . . . deiudicatur[38] ab omnibus.[39]

25. adorabit Deum, pronuntians quod uere Deus in uobís sit.[40]

26. Quid ergo [est,] fratres?[41] Cum conuenitis, unusquisque uestrum psalmum habet,[42] doctrinam habet,[43] apocalipsin habet,[44]

Fol. 13 a.

linguam habet,[1] interpretationem habet;[2] omnia ad aedificationem fiant.[3]

27. Siue lingua quis loquitur, secundum duos, aut [ut] multum tres,[4] et par partes,[5] et unus interpretatur.[6]

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[32] .i. *doirgairiu nasainte beos.* [33] .i. *centorbatid preccpte.* [34] .i. *báith* l. *amhirissig.* [35] aut *inbaid.* [36] .i. *ished asbérat itdássactig indóini hisiu.* [37] .i. *mapridchit.* [38] .i. *berir breth foir.* [39] .i. *trissinprecept bésti ituiremar bestatu cáich* et *ní fristait inbéstatid nisin* .i. *gním* et *briathar* et *imbrádud.* [40] .i. *faith cachfer dinaibferaib hí siu.* [41] .i. *cid asdénti frisin* tra *nianse gaibed cách ásalmu* et *forcanad* et *foilsiged ciped techtas nech bad* ad edificationem. [42] Pelagius: intellectum salmi[a] .i. *tuicci angaibes insalm.* [43] .i. *iarmbaithis.* [44] .i. memoriam .i. *foilsigud rúun.*

Fol. 13a.

[1] .i. *labrad ilbelre ɔatintunth imbélre naill.* [2] .i. *abelru imbélre.* [3] .i. *sechiphé dán* tra *doberthar doneuch bad fricumtach necolso immabera* .i. *cum*tach *sochuide inhiris.* [4] .i. *mabeith nech and* tra *labrathar ilbélre nabad lia diis nothriur dano.* [5] .i. loquantur .i. *act badchách darési áréli* .i. *nabad immalle labritir.* [6] .i. *badóinfeir nodpridcha arisdochruth comirsire nadesse* l. *intríir etarcertar oinfer inchrudsin.*

[a] Hoc est, intelligit psalmum, Migne col. 793.

28. Si hautem non fuerit interpres, taceat in aeclesia,[7] sibi hautem loquatur et Deo.[8]

29. Profétae hautem duo aut tris dicant,[9] [10] et queteri diiudicent.[11]

30. Quod si ali reuelatum fuerit sedenti, prior taceat.[12]

31. Potestis enim omnes per singulos profetare,[13] ut omnes discant,[14] et omnes exortentur.[15]

32. Et spiritus profetarum profetis subiecti sunt.[16]

33. Non enim est dissentionis Deus, sed pacis ;[17] sicut [et] in omnibus aeclesís sanctorum doceo.[18]

34. Mulieres in aeclesís taceant.[19]

36. An a uobis sermo Dei processit ?[20] Aut in uos solos peruenit ?[21]

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[7] .i. *ar níthucfa.* [8] .i. *daucci feissin* tantum. [9] .i. *islour dapreceptóir inæclis nothrii descipuil olchene* et *foglimthidi cách darhési álaili.* [10] [in marg.] .i. *conicfidsi bede preceptori uili trisanimthanadsa dicoitsea cách frialaile.* [11] .i. *éitset frisinprecept* et *berat brith fuiri* quia mos est apud illos *freisńdis* predicatorum. [12] .i. *mabeidní dirúnaib dothéi armenmuin indfir bíis innasuidiu* et *adreig achele* .i. *intí ropo magist*er prius *combidescipul* post. [13] [in marg.] *Frecre lessom inso* mentibus illorum *ma asberad nech intain asmbeirsom* potestis enim per singulos rl. .i. *bid (prec)eptóir cách and (ol)isamein coniefedsi* profetare *mad* per singulos. *Ceist tra* et mulieres *cid dogénat sidi hipridchabat*[a] *nathó olpol* taceant rl. [14] .i. taceat *ǽm* .i. *induili bíte icoitsecht.* [15] .i. *induili pridchite.* [16] .i. *bertit alaili tra combad spirut nóib robói* in profetís ueteris *combadhé bad foammamigthe* profetís noui .i. apostolis, quod non uerum *air ní diib attáa briathar less* híc sed de predicatoribus. [17] .i. *dlegair dochách umaldóit frialaile.* [18] .i. *asń dia side* et *ascórc.* [19] .i. sí sint uiri in presentia *arisinsæ inball dothinchos*[*c*] *neich asberad cenn.* [20] .i. *issuaícnid tra nipo accobor lassinfeir nopridchad suide* et *acheile dothuidect darahési amæ ǽm nipo uáib act ba o apsatalib.* [21] [in marg.] .i. *indúib nammá ropridchad amae*

[a] sic. leg. *inpridchabat* ?

37. Si quis uidetur profeta esse,[22] aut spiritualis, cognoscat quae scribo uobís, quia Domini sunt mandata.[23]

38. Si quis hautem ignorat, ignorabitur.[24]

39. Itaque, fratres, aemulamini profetare,[25] et loqui linguis [26] nolite prohibere.[27]

40. Omnia hautem uestra honeste et secundum ordinem [28] fiant.[29]

XV. 1. Notum autem facio uobis, fratres, euangelium quod praedicaui uobís, quod et accipistis,[30] in quo [et] státis,[31]

2. Per quod et saluamini qua ratione praedicauerim uobís,[32] [33] si tenetis, nisi frustra credidistis.[34]

3. Tradidi enim uobís inprimís, quod et accipi: [35] quoniam Christus mortuus est pro peccatis nostris, secundum Scripturas.[36]

5. Et quia uisus est Cephae et post hoc undecim.[37]

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ni dúib sed omnibus gentibus. Án a uobís .i. *nitacair denu*m *domuin dind soscélu.*

[22] .i. *bíith amenme frisso bad samlid pridchaid.* [23] .i. *act cuit ascribiut domsa it* domini *som im*murgu. [24] .i. a deo *itindnacul raith.* [25] .i. simulate *act bad am*al *asindbiursa.* [26] .i. *act ropochonetarceirt innambélresin* .i. *diib féisne* l. *dinachaili.* [27] [in marg.] *Far*con*gair som tra sunt indsamuil precepte* et *labrad ilbélre act ropochotorbu æcolsa.* [28] .i. *bíid cachgním innathcchtu.* [29] .i. *badféal* et *badfede*[a] *dogneid cachréit cid precept cid labrad ilbélre bed am*al *asinbiursa dogneither* et *is béim foris inso forsnadlígetha rcmeper*thi l. *istitul indligid archiunn.* [30] .i. *aróittid da*no *moprecept.* [31] .i. *ismolad doibso*m *ón.* [32] .i. *am*al *ropridchad dúib badsa*m*lith nachomalnith.* [33] .i. *bacoir cenachomalnithe ropr*i*dchad mór namri dúib.* [34] .i. *act massu madc inchretem rochreti.* [35] .i. *aní itáa cuntubart libsi* .i. *esséirge ished rorélus dúib recachréit.* [36] .i. *am*al *donairchet hífáithib* et *rofiugrad irrect* et *am*al *asñindedar issoscélu.* [37] .i. apos*tolis* in cenaculo *sión.*

[a] MS. *fete*, with *d* written over *t*.

Fol. 13 b.

6. Deinde uisus est[1] plus quam quincentís fratribus[2] simul, ex quibus multi manent usque adhuc.[3]

9. Ego enim sum minimus[4] apostolorum, qui non sum dignus uocari apostolus.[5]

10. Gratia Dei sum id quod sum,[6] et gratia eius in me uacua non fuit;[7] sed abundantius illís omnibus laboraui.[8]

11. Siue enim ego, siue illi, síc praedicamus,[9] et síc credidistis.[10]

12. Si hautem Christus praedicatur quod resurrexit a mortuis, quomodo quidam dicunt in uobis,[11] quoniam resurrectio mortuorum non est?[12]

13. Si hautem resurrectio mortuorum non est, neque Christus resurrexit.[13]

14. Si hautem Christus non resurrexit, inanis est ergo praedicatio nostra.[14]

15. Inuenimur autem et falsi testes Dei,[15] quoniam testimonium diximus aduersus Deum, quod suscitauerit Christum quem non suscitauit, si mortui non resurgunt.[16] [17]

Fol. 13b.

[1] [in summo marg.] . . . (*doadb*)*adar intaidbsiu hisiu t*ra *do coic*[a] *cetaib* . . . . . *robói isinchaithir isindaimsirsin.* [2] .i. *oillu oldate cóiccét fer dodemnigud t*ra resurrectionis. [3] .i. in uita .i. *mad aill duib cid accaldam neich diib darigente.* [4] .i. *oam.* [5] .i. *arismiad mór indapstalacht* .i. *buid fortectairecht hó iesu.* [6] .i. *israd dée immum*m*forling conda ap*stalacht *liu*[*m*]*ssa.* [7] .i. non sine operibus .i. *nirbu faás foruigéni.* [8] .i. *ciarbu* minimus et *ciarbo* abortibus. [9] .i. *isoéntu forcitil linn hóre isóenrad fil linn.* [10] .i. *am*al *roupridchissemni rachretsidsi.* [11] .i. *isaithiss doibso*m *cid anísiu* .i. *cenprecept dondaís anfiss.* [12] .i. *masuglé lib t*ra *inprecept ropridchussa* .i. *asréracht* c*r*ist *hómarbaib cid dialeícid cundubairt fordrecht uáib* de resurrectione hominum. [13] .i. *isgnáth t*ra *inso dond óis glicc dolleicet forru indáil* et *fobenat iarum innadeud hórogaibther ciall forriuth s* . . . *combi remib rethith iarum.* [14] .i. *isuabar* et *isfass dúnni apridchimme manidfír* ut dicunt illi. [15] .i. *isgu forcell doberam dodia am*al*sodin.* [16] .i. *isfrideacht afiadnissesin.* [17] .i. *lim-*

[a] There seems to be something between *do* and *coic*.

16. Nam si mortui non resurgunt neque Christus resurrexit.[18]

17. Quod si Christus non resurrexit, uana est fides uestra.[19]

18. Ergo et qui dormierunt in Christo, perierunt.[20]

19. Si in hac uita tantum in Christo sperantes sumus,[21] misserabiliores sumus omnibus hominibus.[22]

20. Nunc hautem Christus resurrexit a mortuis,[23] primitiae dormientium.[24]

21. Quoniam quidem per hominem mors, ita et per hominem resurrectio mortorum.[25]

23. Unusquisque hautem in suo ordine.[26] [27]

24. Deinde finis,[28] cum tradiderit regnum Deo et Patri,[29] cum euacu[au]erit omnem principatum[30] et potestatem et uirtutem.[31]

Fol. 13 c.

26. Nouissima autem inimica distruetur mors.[1]

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mi fordia ní nád deirgéni inchruthsin .i. *todiusgud* crist. [18] .i. *isairi dem liimse forrusom díltud eisséirgi* crist *hóre disluindet* resurrectionem mortuorum. [19] .i. *issuáichnid manidchretid esséirge* crist et mortuorum *nibuóibfea for nires inchruthsin* et *nibscara fribarpecthu.* [20] .i. *isepeltu doib manisinbe bethu suthiu.* [21] .i. *massu bethu* crist *nammá cretmeni issiu* l. *massu armbethuni siu nammá.* [22] .i. *sech cách.* [23] .i. *ished ón im*murgu *as fír* et *isfír dano esséirge* omnium post sé. [24] .i. *it primiti* .i. nomen plur*ale isprimitsom morad in(esseir)giu* et *a(i)ritiu indocbále.* [25] .i. *cosmulius conécsamlus tra inso.* [26] .i. resurget .i. *ní dodechur úirt in esséirgu inso arbid immalle asseirset* omnes mortui. [27] .i. *inúrt airiten fochricce do fírianaib* et *inurt airiten pían dophecthachaib.* [28] .i. *bieid crich fortimtherecht cacha dúlo arniricfider alless* postea. [29] .i. *isand dem bieid* finis *lasse donindin inmacc dondathir innahii irrufollnastar siu.* [30] .i. *dosinbéra fochumachte inmaicc.* [31] .i. antiqua nomina demonibus *arimrumadir cachngrád andsom.*

Fol. 13 c.

[1] .i. *sechihed bás són imbás etarscartha coirp* et *anme* et *bás péne* rl.

27. Omnia subiecta sunt éi; sine dubio praeter eum qui subiecit éi omnia.[2]

28. subiecit sibi omnia, ut sit Deus omnia in omnibus.[3]

29. Alioquin quid facient, qui babtizantur pro mortuis,[4] si omnino[5] mortui non resurgunt? ut quid et babtizantur pro illís?[6]

30. ut quid et nos periclitamur omni hora?[7]

31. Cotidie morior[8] propter uestram gloriam, fratres.[9]

32. Si, secundum hominem,[10] ad bestias[a] pugnaui Ephessi, quid mihi prodest, si mortui non resurgunt?[11] Manducemus et bibemus, cras enim moriemur.[12]

33. Nolite seduci[13] Corrumpunt mores bonos conloquia mala.[14]

34. nolite peccare; ignorantiam enim Dei[15] quidam habent;[16] ad reuerentiam uobís loquor.[17]

35. Sed dicet aliquis:[18] Quomodo resurgunt mortui?[19] Quali hautem corpore uenient?[20]

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[2] .i. *arnatomnathar bed foammamichthe deacht dondóinacht.* [3] .i. *ishé á oenur besní.* [4] .i. pecca*toribus immefoln̄get bás* l. uolun*tatem.* [5] .i. *ctir.* [6] .i. *ccdtorbe doib etarsearad etir friatola* et *a peethu.* [7] .i. *cedtorbe dúnni aeésme dicachimniud* et *dicaehgúassacht inbetho.* [8] .i. *amirla*m *techte martre cachdia.* [9] .i. *arfartáirciudsi inindoebáil.* [10] (*ma*)*ssu dóinecht* (crist) *nocretim* (*ma*)*nid chretim* (*aess*)*éirge* et *mo*(*esséir*)*ge féinn* (.i. *mas*)*su bethu frecn̄*(*dire*) tantum *nomthá.* [11] .i. *massu arinbethid frec*(*n̄dirc*) tantum *dagníu.* [12] .i. *is hed aslinn andumela*m (*mass*)*uamnin ataam ammicosmili frisincethir dianérbart* [ies]ias[b] *inninsci so.* [13] .i. a seodoprofe*tis niérbarid* hautem uerba *asb*eir *intóis anfoirbthe.* [14] Mininder comicus dixit hoc testimonium .i. poeta de corintís. [15] .i. *astualang deacht todiusgud cr*ist et omnium mortuorum. [16] .i. *ni fíu cometccht doib.* [17] (reu)erantiam (.i. *eorop*) *oecu* .i. *canim*[*ebo*]*l lib ambuid . . . b ecnprecept doib . . . ind hcsséirgi* (.i. *ar*) *imprucæ* et *ar . . . gid* ignorare dicitur. [18] .i. *indonichnech uáib doepe*rt *inso.* [19] .i. *ceist amirissech inso.* [20] .i. *cindas inchoirp ineséirsct.*

[a] .i. homines feroces. [b] Isa. xxii. 13, lvi. 12.

37. Et quod seminas, non corpus quod futurum est, seminas,[21] sed nudum granum.[22]

38. Deus autem dat illi corpus[23] sicut uult, et unicuique seminum proprium corpus.[24]

39. non omnis caro, eadem caro.[25]

40. Et corpora caelestia et corpora terrestria; sed alia quidem caelestium gloria, alia autem terrestrium.[26]

41. Alia[27] claritas solis, alia[28] claritas lunae, alia claritas stellarum.[29]

Fol. 13 d.

42. Seminatur in corruptione,[1] surget in incorruptione.[2]

43. Seminatur in ignobilitate,[3] surgit in gloria.[4]

44. Seminatur corpus animale.[5]

45. Factus est primus Adam in animam uiuentem;[6] nouissimus Adam in spiritu[m] uiuificantem.[7]

46. Sed non prius quod spiritale est, sed quod animale,[8] deinde quod spiritale.[9]

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[21] .i. *nindías biis archiunn focheirt* in terram acht *granne* [*d*]*esse* tantum. [22] .i. *glan* l. *lomm.* [23] .i. *combidiass mór indóengránne.* [24] .i. *isachorp fessin arafoím cachsíl* .i. *madgrainne cruithnechte foceirr isdiass cruithnechte* rl. [25] .i. *innunn.* [26] *Ata tréde tadbat*(som) híc .i. *dechur eter corpu nemdi* et *corpu tal*mandi et *dechur eter corpu nemdi immanetar* et *dechur eter corpu tal*mandi *immanetar; andechor feil etercorpu nemdi* (s)ignificat *andechur* (*et*)*er indochdil inna nóib innim andechor* (*in*)*na corp tal*mande significat *dechor inna pian bete donaib pecthachaib in ifurnn.* [27] .i. *sain.* [28] .i. *sain.* [29] .i. *sain.*

Fol. 13 d.

[1] .i. *illobad* et *legad.* [2] .i. *cenlobad cen legad iarsin.* [3] .i. *doire acummisc arúir.* [4] .i. *ataat tra réte* híc *niréid ambrith fricorpu* pecca*torum* sed iustor*um.* [5] .i. *anmande* .i. graue. [6] .i. *béu aanim* tantum. [7] .i. *beoigidir inspirut incorp infectso.* [8] .i. *anasirchride ished doralad hitos*such. [9] .i. *anassuthin im*murgu *ished rolaad fodeid* .i. spiritale.

47. Primus homo de terra, terrenus;[10] secundus homo de caelo, caelestis.[11]

48. Qualis terrenus, tales et terreni;[12] et qualis caelestis,[13] tales et caelestes.[14]

49. Igitur, sicut portauimus imaginem terreni, portemus et imaginem caelestis.[15]

51. Ecce misterium uobís dico: omnes quidem resurgemus,[16] sed non omnes inmotabimur.[17]

52. in nouissima tuba . . .[18] mortui resurgent incorrupti.[19]

53. Oportet enim corruptibile hoc induere incorruptionem,[20] et mortale hoc induere inmortalitatem.[21]

54. Cum hautem mortale hoc induerit immortalitatem,[22] tunc fiat sermo qui scriptus est:[23] Absor[p]ta est mors in uictoria.[24]

55. Ubi est, mors, aculeus tuus?[25]

56. uirtus uero peccati lex.[26] [27]

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[10] .i. *mádramil inmacc.* [11] .i. *athramil side mac im*murgu. [12] .i. *cosmili friada*m *ingnímaib* et *accobraib.* [13] .i. *cosmil fric*rist *fessin aathir nemde.* [14] .i. *cosmili fric*rist in operibus et (cu)piditatibus. [15] .i. *indleire doratsam frisechim gníme adím hipecdib taibrem frisechim gníme c*rist in iustitia et *bemmi* caelestis *iaru*m. [16] .i. *isí inso indrúu inso* .i. *esscírgc innanuile marb.* [17] .i. *ní nádmbia cidcu*m*scugud donaib pecthachaib ni áirmiso*m *ón archu*m*scugud arisabás imbás dosuidib comscugud im*murgu iustorum *abás imbethith són adindrímiso*m. [18] .i. *isintsenmim dedenach arnibia senim terchomric iarsin* l. praedica*tione* nouissima l. uoce archan*geli.* [19] .i. *nibia lobad na legad doíb iarsin.* [20] .i. *isuisse intoichther andruailnitheso honnebdru*ailnithi *nibu degming donetadsom achorp fadcsin issuidiu.* [21] .i. *cid fognim cid fochésad dorróntar* in hoc uerbo dicit enim consen*tius cid fo ó. cid fo .r. iscésad.* [22] .i. *lasse gabas immbi.* [23] .i. *firfidir anasrubart infáith.* [24] .i. *roslogeth.* [25] *cotc inrinnd diaruba* uitam omnis hominis. [26] .i. *hore istrithairmthecht rechto rofoilsiged*[a] *peccad.* [27] [in marg.] l. léx .i. *inrect comaccobuir filc imballaib caích doaccobor pectho doforchossol cách inrecht sin ho adam.*

[a] Perhaps *rofollsiged.*

57. dedit nobis uictoriam per Dominum nostrum Iesum Christum.[28]

58. stabiles estote et immobiles; abundantes in opere Domini[29] semper,[30] scientes[31] quod labor uester non est inanis in Domino.[32]

XVI. De collectis[33] hautem, quae fiunt in sanctos.

Fol. 14a.

2. Per unam sabbati unusquisque uestrum aput sé [se]ponat,[1] recondens[2] quod éi bene placuerit.[3]

4. Quod si dignum fuerit ut et ego eam,[4] mecum ibunt.[5]

5. Ueniam hautem ad uos, cum Macedoniam pertransibo,[6] nam Macedoniam pertransibo.[7]

6. Apud uos hautem forsitan manebo,[8] uel etiam hiemabo.[9]

7. spero enim[10] me aliquantulum temporis manere apud uos, si Dominus permiserit.[11]

9. Ostium enim mihi apertum est magnum et euidens;[12] et aduersari multi.[13]

10. Si hautem uenerit Timatheus, uidete,[14] ut sine timore sit apud uos.[15]

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28 .i. *trecretim* iesu christi. 29 .i. *combat foirbthiu archách forn̄gnímæ.* 30 .i. *ɔdernaid nagnímu dorigéni* crist. 31 .i. *isderb lib.* 32 .i. *robbia indocbál darahéssi.* 33 .i. *dinab gabalib* .i. de elemoisinís.

Fol. 14a.

1 .i. *tecmallid dia domnich beos arnaptrom lib atecmallad.* 2 i. com*materchom*la. 3 .i. *condib cuimse less ameit.* 4 .i. *madfiu lib moainechsa dobreith less.* 5 .i. *momuint*er *fe͡in* et *nech náibsi.* 6 .i. *lasse adnelliub.* 7 .i. *adeillinb.* 8 .i. *ní ba cuit adíll cucuibsi acht ainfa lib arnidad foirbthisi, it foir*bthi *im*murgu *macidonsi.* 9 .i. *gaimigfer.* 10 .i. *ished domoiniur.* 11 i. *mad maid ladia.* 12 .i. *eirgnæ.* 13 .i. *fristait sochuide domsa and* .i. heretici et seodoapos*toli.* 14 .i. *mathéis cucuibsi riu*msa. 15 .i. *immormussa* l. *nebchomalnatha inna epistlese.*

11. Ne quis [ergo] illum spernat;[16] deducite hautem illum in pace,[17] ut ueniat ad me, exspecto enim[18] illum cum fratribus.[19]

12. De Appollo hautem fratre, notum uobís facio[20] quoniam multum rogaui eum [ut] ueniret ad uos cum fratribus;[21] et utique non fuit uoluntas[22] ut nunc[23] ueniret; ueniet hautem cum éi uacuum[24] fuerit.[25]

13. confortamini.[26]

14. Omnia uestra in caritate fiant.[27]

15. Obsecro hautem uos, fratres, nostis domum Stiphanae et Fortunati et Achaici; quoniam[28] sunt primitiae Achaiae,[29] et in ministerium sanctorum ordinauerunt sé ipsos.[30]

16. Ut et uos subditi sitis[31] eiusmodi, et omni cooperanti, et laboranti.[32]

17. id quod uobís de[e]rat ipsi subpleuerunt.[33]

18. Refecerunt enim[34] et meum spiritum, et uestrum.[35] Cognoscite ergo qui huiusmodi sunt.[36]

19. Salutant uos in Domino multum Aquila et Prescella.[37]

Fol. 14 b.

24. Caritas mea cum omnibus uobis in Christo Iesu.[1]

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[16] .i. *inepbuith dia réir.* [17] .i. *dofoidid illei resiu rissa.* [18] .i. *ararneutsa.* [19] .i. *conamuntir dochoid less.* [20] .i. *dobiur tesst nairi.* [21] .i. *nibad aóenur dó.* [22] .i. *nípuaccobor leiss.* [23] .i. *infechtso.* [24] *dilmain.* [25] .i. *lasse bas nuáin do* l. *nipa ainmithiu intain ronicfea.* [26] .i. *cách alaile.* [27] .i. *nafridoirced nech dialailiu* et *do dia.* [28] .i. interrogatio *cid nách intsam*lid. [29] .i. *ithé ciaturuchreitset diib.* [30] .i *ataat octimthirecht* apas*tolorum* dei *nicumme* et *sissi.* [31] .i. *do aurlatu doib.* [32] .i. *dofarforcitlidib* et *dobar nanamchairtib.* [33] .i. *atá leus*om *diforcrid andudesta airibsi.* [34] .i. *amre liumsa.* [35] .i. *torbæ im*murgu *dúibsi.* [36] .i. *dodénum neich asberat.* [37] .i. *isdil laee maid dodén*um *dúibsi.*

Fol. 14b.

[1] .i. sit *œm no(ca)rimse iesu.* . . . car(itas) *da*no s(it).

EPISTOLA II. AD CORINTHIOS.

I. 1. Paulus, apostolus [2] Iesu Christi per uoluntatem Dei,[3] et Timotheus frater,[4] aeclesiae Dei quae est Corinthi,[5] cum sanctis omnibus qui sunt in uniuersa Achaia.[6]

2. Gratia uobís et páx a Deo Patre nostro et a Domino Iesu Christo.[7]

3. Benedictus Dominus [8] et Pater.[9]

4. Qui consulatur nos in omni tribulatione nostra,[10] ut possimus et ipsi consulari eos [11] qui in omni presura [12] sunt, per exortationem qua exortamur [13] et ipsi a Deo.[14]

5. Quoniam sicut abundant pasiones Christi in nobís, ita et per Christum abundat consulatio nostra.[15]

6. Siue hautem tribulamur [16] pro uestra exhortatione . . . [17]

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[2] .i. *angtortas apstalachte inso* tra *aainm fessin dosuidigud itossoc(h) naepistle.* [3] .i. *ropothol dondathir mothooi* [4] .i. *preceptóir* et *forcetlid doib som* Timotheus et *bráthir inhiris nipu decming cid i coli(nn).* [5] .i. *donterchom*ruc *nóib file icorint.* [6] .i. *ni luct corint nammá dianduthraccarsa amaithsi acht daduthraccar donaib huilib nóibaib file* in achaia. [7] .i. precamur ego et Timo*theus* multipliceter *is hed fodlína.* [8] .i. *indeacht.* [9] .i. *sechisintathir.* [10] .i. *eter imnetha inbetho frecñdirc* et *pœna todóchidi.* [11] .i. *tre* precept *doib* l. *isdessimrecht* com*díthnatha* et*sóire dochách arsóireni.* [12] *ón(dair)cur.*[a] [13] .i. *corronertanmi cách hifoditin fochide* am*al nonnertarni hodia.* [14] .i. *cid osni.* [15] .i. *méit donindnagar fornni fochith issí méit insin donindnagar indíthnad nitabir dia fornni* di*diu fochith nádfochomolsam cid indfochith follongam dob*er *díthnad darahéssi.* [16] .i. *fonsegar.* [17] .i. *arimp díthnad* et *hícc dúibsi foditiu fochide dúnni* .i. *andugníat ar magistir isferr dún adén*um.

[a] cf. infra, fol. 23[b].

siue exortamur pro uestra exortatione et salute, quae in tollerantia operatur harumdem passionum quas et nos patimur.[18]

7. ut spes nostra firma [sit] pro uobís.[19]

8. Non enim uolumus ignorare uos,[20] fratres, de tribulatione nostro . . quoniam supra modum[21] grauáti sumus supra uirtutem,[22] ita ut tederet nos[23] etiam uiuere.[24]

9. Sed ipsi in nobísmet ipsís responsum mortis[25] habuimus,[26] ut non simus fidentes in nobís.[27]

Fol. 14 c.

10. in quem speramus, quoniam adhuc eripiet nós.[1]

11. Adiuuantibus et uobís in oratione pro nobis,[2] ut ex multarum facierum personis, eius quae in nobis est donationis,[3] per multos[4] gratiae[5] agantur pro nobis.[6]

12. Nam gloria nostra haec est,[7] testimonium conscientiae nostrae,[8] quod in simplicitate ⌊cordis] [9] et sinceritate Dei.[10]

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[18] .i. *trefulang innafochide bied indhicc.* [19] .i. *rofitemmarni bes sonirt forniressi isnaibfochidib.* [20] .i. *isfo lium ciarafesid.* [21] .i. *inmór.* [22] .i. *tuárgabad fornn aire fochide nádtuárgabar nert.* [23] .i. *toncomra.* [24] .i. *ropo tochomracht linn buid imbethu* ut mori omni disiderio cuperemus. [25] .i. *ararcomoicsi dobás.* [26] .i. *bás c*rist *doprecept* l. parati sumus morti pro Christo l. *fis scél ó bás.* Alit*er roposcíth linn* uiuere ceist *cid dorigénsa*m *ni*anse sed respon*sum* mortis rl. .i. *guide* et *tomoltód armbáis is hed dorigénsam* sed non inuenimus. [27] .i. *torisnich*[a] in nobís .i. in nostra prudentia.

Fol. 14c.

[1] .i. *bied afortacht linn beos.* [2] .i. *afotegidsi*[b] .i. *gigestesi dia linn arafulsa*m *ar fochidi.* [3] .i. *afortéitsi dǽm* ut ex multarum rl. [4] .i. *cretfite dúnni.* [5] .i. *atligthe buide.* [6] .i. *cochonerchloatar.* [7] .i. *hicc sochuide treprecept iarnasóirad.* [8] .i. *nigóo dún friarcu*bus *ní arlóg na aithi pridchimmi soscéle.* [9] [in marg.] (in) semplicitate .i. *ní ar* (*ló*)*g na aithi dun . . . ne acht is* [*art*]*haírciud sochuide* in gloriam [cum] deo in pasionibus gloriamur [non]lucri causa . . eamus. [10] .i. *issi diuitte dǽ precept sos*céli *cenlóg cenaithi.*

[a] leg. *torismich*, Zimmer. [b] leg. *afortégidsi*, Zimmer.

et non in sapientia carnali, sed in gratiá Dei conuersati sumus.[11]

13. Non enim alia scripsimus uobís,[12] spero autem [13] quod usque in finem cognoscetis,[14]

14. Sicut et cogn[o]uistis nos ex parte,[15] quod gloria uestra sumus,[16] sicut et uos nostra in die Domini nostri Iesu Christi.[17]

15. Et hac confidentia,[18] uolui prius uenire ad uos, ut secundam gratiam haberetis ;[19]

16. et a uobis deduci in Iudeam.[20]

17. Cum ergo hoc uoluissem, numquid leuitate ussus sum.[21] Aut quae cogito, secundum carnem cogito[22] ut sit apud me Est et Non?[23] [24]

18. Fidilis hautem Deus, quia sermo noster,[25] qui f[u]it apud uos,[26] non est in illo Est et Non ;[27] sed Est in illo.[28]

19. Dei enim Filius, [Iesus] Christus, qui in uobís per nos

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[11] .i. *condegar lóg arsodin* et *indocbál.* [12] .i. *rofitis mobésgnese frib* .i. *nád cuintgim lóg armoprecept.* [13] .i. *isderb limm.* [14] .i. *coforcenn foirbthetad.* [15] .i. *rann uáibsi* l. *rann diar forcitulni.* [16] .i. *is triunni dúibsi indindocbál nobtá* in futuro. [17] .i. *am*al *istrebartabirtsi dochum nirisse ronbiani indocbál* in die Domini nostri. [18] .i. *hore nondobmolorsa* et *nom móidim indib.* [19] .i. pænitentiam.: (*C*ei)*st cote* prima gra[tia] *n*ianse *rad dilgutha* (*pe*)*cthe tre baithis* (*is*)*hed arrath ta*(*n*)*ise dilgud pectho* (*t*)*re aithirgi.* [20] .i. *atomanaste* .i. *cáchled dochoidsom sund isdo*precept et *forcitul.* [21] .i. *arisbés náilbe*[a] *issain ani asberar indi* et *dognither.* [22] .i. *arani immeraither iarcolinn isgnáth gáo* et *fír nand ni iar colinn didiu moimradudsa* sed secundum deum et non est mendacium in illo. [23] .i. *cobeid* .i. *combed andedesin imlabradsa* .i. *gáu* et *fír* .i. *combad sain anasberin obélib* et *ani immeradin óchridiu.* [24] *fochenéle lugi* (*i*)*ssiu rodbo chosmi*(*liu*)*s* .i. *am*al *nafil india* (*an*)*isiu* .i. *fír* et *gáu* (*acht*) *isfír* tantum *fil* (*indi*)*d isamlid isfír fil indiunni.* [25] .i. *fír* tantum *ished file indiunni.* [26] .i. *pridchider dúibsi.* [27] .i. *gáu* et *fír* simul. [28] .i. *as* est .i. *fír.*

[a] leg. *úaille.*

praedicatus est,[29] per me et Sylvanum.[30] . . . non fuit Est et Non, sed Est in illo fuit.[31]

20. ideo et per ipsum Amen [32] Deo ad gloriam nostram.[33] [34]

21. Qui autem confirmat nos uobis cum [35] in Christo, et qui unxit nos, Deus.[36]

22. Et qui signauit nos,[37] et dedit pignus Spiritus in cordibus nostrís.[38]

23. Ego autem testem Deum inuoco [39] in animam meam, quod parcens uobis, non ueni ultra Corinthum ; [40] non quia dominamur fidei uestrae,[41] sed adiutores sumus gaudi uestri,[42] nam fide statis.[43]

Fol. 14d.

II. 1. Statui autem hoc ipse apud me, ne iterum in tristitiam [1] uenirem [2] ad uos.[3]

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[29] .i. *bainse dún epert gue airinti labrathar indiunni* .i. iesus cristus *is fírion side.* [30] .i. *ismé féin asbiur itossuch.* [31] .i. *nírrobe in*iesu christo est et non .i. *fír* et *gáu acht is* est *nammá robói and* .i. *fír* .i. *biddixnugud fírinne.* [32] .i. *indfír* .i. *dorairngert dia rofírtha hi* crist. [33] .i. iesum .i. *istriit doécomnacht dúnni* gratia uirtutum et doctrina. [34] . . *indocbal dún* . . *rlin nopridch* . . . . *inna fil acht* . . . . *mi andsom.* [35] .i. *ishé nodonnertani libsi.* [36] .i. *onspirut nóib.* [37] .i. *ishé dia* . . . . .i. *icosmuilius fris ignímaib* et *béssaib.* [38] [in marg.] (.i. *do*)*rrat gell* [.i. *fo*]*rgell asfíu* . . . . *intain* dicit . . . *derin fíach* [uita] æterna et reg(num) caeleste *tri* . . . *bieid arngell* . . . *fiach linn* . . . christus et *in spi*(*ru*)*t nóib.* [39] .i. *luige limsa inso.* [40] .i. *is ar airchissecht dúibsi nidechudsa cucuib* statim *dothobirt digle* et *doaidbiur foirib sech cotaneccarsa són* ut petrus . . . . annaniam et saphiram. [41] .i. *nidanchumachtig fornirisse.* [42] .i. *congniam fribsi octáircud raith spirito dúib coni hed fodera fáilti dúibsi* et *dúnni.* [43] .i. *ished ǽm foruar fáilti dúnni formbuithsi iniriss* et *intairissem donairissid indi.*

Fol. 14d.

[1] .i. *na badécen forcúrsagad infechtsa cúrsagad* et *taidbsiu pectho isindepistil tóisich dilgud* et *comdídnad isindedenich.* [2] .i. *tíchtin inna epistle adrímisom arathíchtin fessin.* [3] .i. consilium .i. *arnafóirinse doguilsi dúibsi isintécht tánisi.*

2. Si enim ego contristo uos,[4] et quis est, qui me laetificet, nisi qui contristatur á me?[5]

3. Hoc ipsum scripsi uobís,[6] ut non cum uenero,[7] tristitiam super tristitiam habeam,[8] de quibus[9] oportuerat me gaudere;[10] confidens in omnibus uobís,[11] quia gaudium meum omnium uestrum est.[12]

4. Nam ex multa tribulatione et angustia cordis scripsi uobís,[13] per multas lacrymas; non ut contristemini,[14] sed ut sciatis quam caritatem[15] habeam habundantius in uobís.[16]

5. ut non honerem omnes uos.[17]

6. obiurgatio autem quae fit a pluribus.[18]

7. Ita ut e contrario magis donetis, et consulemini,[19] ne forte abundantiori tristitia[20] absorbeatur qui huiusmodi est.[21]

8. Propter quod obsecro uos ut confirmetis in illum caritatem.[22]

9. scripsi, ut cognoscam experimentum uestrum, an in omnibus oboedientes sitis.[23]

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[4] .i. *trecúrsagad forpectho.* [5] .i. *trecúrsagad uáimse.* [6] .i. uerbum l. opus *incúrsagthaso anúas.* [7] .i. *buithe dúibsi ipeccad.* [8] .i. *innafochide nocéssi*mse in assia. [9] .i. *isdúibsi.* [10] .i. *ba uissiu fáilte domsa úaibsi oldaas brón.* [11] .i. *isderb limsa mofáiltese bid fáilte dúibsi.* [12] .i. *ar isfáilte domsa forfáiltesi.* [13] .i. *cia rodbatar tirbithi aili fornn robodiliu linn dethiden díbsi.* [14] .i. *nidothabirt toirse fuiribsi anísiu.* [15] .i. *ceseirc.* [16] .i. *corofessid méit forserce lemsa.* [17] .i. *coníarimse peccad líbsi uili* l. *aratartsa fortacht dúibsi arnap trom fuirib fornóinur.* [18] .i. *issochuide rodchúrsach.* [19] .i. *act bahé cúrsagad maid madachoisged dílgud ní maid dúibsi di*diu *cendílgud* post increpationem. [20] .i. *óderchóiniud.* [21] .i. *arnách róllca derchoiniud dílgid dó* et *dandonid.* [22] .i. *taidbdid for ndeseirc friss.* [23] .i. *duús incomalnid arru*pridchad *dúib isos*célu .i. *dílgud dochách.*

10. Cui autem aliquid donastis, et ego;[21] nam et ego quod donaui,[25] si quid donaui, propter uos in persona Christi.[26]

11. Ut non circumueniamur a Satana;[27] non enim ignoramus cogitationes eius.[28]

12. Cum uenissem autem Troadem propter euangelium Christi, et hostium mihi apertum esset in Domino.[29]

13. Non habui requiem spiritui meo.[30] . . . sed ualefaciens[31] eis, profectus sum in Macedoniam.

15. Quia Christi bonus odor sumus Deo, in hís[32] qui salui fiunt,[33] et in hís qui pereunt.[34]

16. Aliis quidem odor mortis in mortem; aliis autem odor uitae in uitam.[35] Et ad haec quis tam idoneus?[36]

17. Non enim sumus sicut plurimi, adulterantes uerbum Dei;[37] sed ex sinceritate,[38] sed sicut ex Deo,[39] coram Deo, in Christo loquimur.[40]

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[21] .i. *inti diandílgidsi dalugubsa da*no. [25] .i. *ani doluigimse airibsi is*crist *dodlugi lim.* [26] .i. *isiper*sin *c*rist *dagníusa sin.* [27] .i. *conintorgáitar* .i. *tre dérchóiniud arisgliccso*m *ocaslug inphectho ɔforbanar adslig derchóiniud iárna forbu.* [28] .i. *amminéulig and* tra *indor sa adgenammar aséis sechip hé nodap*rid*cha* et *lassambé.* [29] .i. *ropo irlam sochuide and dochret*im *níruanus fris im*murgu *hóre nád robe tit ar mochiunn.* [30] .i. *doadbadar* sun*t furóil serce hopool doibsom issindí nadran oc*precep*t dond-sochuidi arlainni fesso scél ontechtairiu dochoid cuccuso*m. [31] .i. *arocclebrus.* [32] .i. *hore doninfedam etargne c*rist *dochách.* [33] .i. *tre etargne nirisse.* [34] .i. *niboltigctarside bolad* fidei per nos et *pri*d*chidir doib cibcruth.* [35] .i. *condid* odor uitae in uitam et con*did* odor mortis in mortem. [36] .i. *nicách.* [37] .i. *nidan chosmili frisna* precep*tori atobsegatsi artimchellni nidiamóidem doso*m *act arna arroímatso*m *nach náilc.* [38] .i. non aliud corde aliud ore loquimur .i. *nicuingem lóg ar*pre*cepte.* [39] .i. *dúnni in*precep*t pri*d*chimme.* [40] .i. *is*cr*ist pri*d*chimme.*

Fol. 15a.

III. 1. Incipimus iterum nosmet ipsos commendare?[1] aut numquid egemus[2] (sicut quidam) commendaticís epistolis[3] ad uos.[4] aut ex uobís?[5]

2. Epistola nostra uos estis,[6] scripta in cordibus nostrís,[7] quae scitur et legitur ab omnibus hominibus.[8]

3. Manifesta quia epistola estis Christi, ministrata á nobís,[9] et scripta non atramento,[10] . . sed in tabulís cordis.[11]

4. Fiduciam autem talem habemus ad Deum per Christum.[12]

5. Non quod suficientes simus cogitare aliquid á nobís,[13] quasi ex nobis; sed sufficientia nostra ex Deo est.[14]

6. Qui et idoneos nos fecit ministros noui testamenti.[15] . . . litera enim occidit.[16]

7. Quod si ministratio mortis,[17] literís deformata in lapidibus,[18] fuit in gloria,[19] ita ut non possent intendere filii Israel in faciem Moysi,[20] propter gloriam uultus eius.[21]

Fol. 15a.

[1] .i. *intinscanf*am .i. *inbi*am *fris* tra *iár narnetargnu dúib ítossuch caníralsid súil torunn.* [2] *taccu ni adilgnigmar.* [3] .i. *inbértar epistli uaín dothabirt testassa dínn.* [4] .i. *runsluinfemni di*diu *cenc fanisin.* [5] .i. *ni reccar ales da*no *epis*tle *uáibsi arrofitemmar cene.* [6] .i. *dob*eir *teist dínni crcte*m *dúibsi.* [7] .i. *afil innar cridiuni nachomalnidsi.* [8] .i. *ronfitirni cach trechretim dúibsi* .i. *dobeir tcist hore adibcretmigsi.* [9] .i. *hore nocomalnid timne cr*ist dum christus est in cordibus uestrís. [10] .i. *ó dub.* [11] .i. *hiclaar cridi.* [12] .i. *ep*ert *adibscripthisi ón spirut inoentid fri cr*ist. [13] .i. *niuaínn fcsine ataa*m *fortectiri.* [14] .i. *arlou*r*eni doprecept* et *forcitul cáich.* [15] .i. *torisse leis arfóit fortechtairechta* l. *ishé fodruar.* [16] .i. *isindí dofich apcccad forcách* et *bís pén* in futuro *trethairmthecht isairi di*diu *asbcirs*om litera occidit *hore is hed robói indi* morte moriatur. [17] .i. *dígal.* [18] .i. *dogníthe anasbered moysi* l. *doárbas* gloria *octindnacul* legis. [19] .i. *is hed asbeirs*om híc *aratartar airmitiu féid donaib preceptorib* .i. *aracomalnither* quod dicunt. [20] .i. *nifoí*[*l*]*sitis deícsin agnúsa iar mbid dó ocaccaldim dé octindnacul recto dó.* [21] .i. *arlí.*

8. Quomodo non magis[22] ministratio spiritus erit ingloria?[23]

9. Nam si ministratio dampnationis gloria est.[24]

11. Si enim quod euacuatur[25] per gloriam est,[26] multo magis quod manet, in gloria est.[27]

12. multa fiducia utimur.[28]

13. Et non sicut Moyses ponebat uelamen super faciem suam, ut non intenderent fili Israel [in] faciem eius.[29]

14. usque in hodiernum diem[30] id ipsum uelamen in lectione ueteris Testamenti[31] manet non reuelatum,[32] quoniam in Christo euacuatur.[33]

15. Sed usque in hodiernum diem, cum legitur Moyses, uelamen est possitum super cór eorum.[34]

Fol. 15b.

16. Cum hautem conuersus fuerit quis ad Dominum, auferetur uelamen.[1]

17. Dominus autem Spiritus est;[2] ubi autem Spiritus Domini, ibi libertas.[3]

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[22] .i. *is hed dosaig anúas óthá* quod sí ministratio rl. [23] .i. *preceptori nuiadnissi mór ní as dénti ní airriu.* [24] .i. *do*moysi. [25] .i. *indócbale fetarlice uile.* [26] .i. *de*nom *neich forchongair recht.* [27] .i. *indocbál nuíednisse uile.* [28] .i. *ocpreccpt.* [29] .i. *do inchosc nadtuicset* filii isra*e*l *rúna* et *rombói fíal amirisse eteracride.* [30] .i. *scribinnd indliburso.* [31] .i. *isindí nádcrette cr*ist *am*al *rofiugrad irrúnaib recto.* [32] .i. nobís .i. *nifil fiál etronn* et *cr*ist l. non reuelatum est .i. illís iudeis .i. *nitucsat* quoniam in Christo rl. .i. *ol rofásiged* uelamen litere *trechretim hicr*ist *ceist cid doronad friu ni*anse sed usque in hodiernum diem rl. [33] .i. *trechretim hicr*ist. [34] .i. *nithucat bcos ruín indrechto* .i. *atairchet* et*anrofiugrad dicríst.*

Fol. 15b.

[1] [in marg. sup.] .i. *isr*(*l. inuili*) *cretfite dimíli décc* di illis rl. l. *sechié cretcs* de illis (*tuçfa*) *rúna* legis. [2] .i. quasi dix*isset fricorpthadid* et *stoir*idetid *doberat* iudei *tóib* tantum *nochc* . . *ispirtálde* dominus et *isspirdide annuicdniss uile.* [3] .i. *cen fogn*am *dorecht.*

18. Nos uero omnes reuelata facie [4] gloriam Domini speculantes,[5] in eandem imaginem transformamur,[6] a claritate in claritatem, tamquam a Domini Spiritu.[7]

IV. 1. Quod misericordiam consecuti sumus.[8]

2. Sed abdicamus occulta dedecoris, non ambulantes [9] in astutia,[10] neque adulterantes uerbum Dei; [11] sed in manifestatione ueritatis,[12] commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo.[13]

3. Quod si etiam opertum est euangelium nostrum, in hís qui pereunt est opertum.[14]

4. illuminatio euangeli gloriae Christi,[15] qui est imago Dei.[16]

5. Non enim nosmet ipsos praedicamus, sed Iesum Christum Dominum nostrum.[17]

6. Quoniam Deus, qui dixit de tenebrís lucem splendescere,[18] ipse inluxit in cordibus nostrís, ad inluminationem scientiae claritatis Dei.[19]

7. Habemus autem thesaurum istum [20]

8. patimur sed non angustiamur : [21] aporiamur,[22] sed non destituimur.[23]

9. deiicimur, sed non perimus.[24]

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[4] .i. *úadfialichthi* .i. *focertam fíal diïnn.* [5] .i. *etargne deachte.* [6] .i. similiter christo in moribus l. imago *intairmchrutto isléib tabór.* [7] .i. *amal asospirut.* [8] .i. *trócaire dé immeforling dunni iris.* [9] .i. *imdibnem.* [10] .i. *imbrecairecht* ut alii adulterantes in euangelium. [11] .i. *niarlóg na aithi pridchimmi.* [12] .i. *issindrélad.* [13] .i. *rofitir cocubus caich arnindas(ni).*[a] [14] .i. *maso dorchide lanech apridchimmeni nilanech nodchomalnadar act islanech nadid chreti.* [15] .i. *ipridchither* gloria christi. [16] .i. *delb aicnete* secundum diuinitatem. [17] .i. *isairi is indocbál* crist *pridchimme arnipridcham arnindocbáil fanisin.* [18] .i. *isairi cém pridchimmini dúibsi.* [19] .i. ignis spiritus sancti *condan éolich irrúnaib deachte.* [20] .i. scientie .i. *etargne deachte* et *raith inspirto.* [21] [in marg.] *nitam toirsech.* [22] .i. *frisbrúdémor.* [23] .i. *ní derge . . . met.*[b] [24] .i. *hóre asfir* quod dicimus.

[a] The first stroke of the *n* of *-ni* is visible.
[b] The *met* is written under the *rge* of *derge.* It is the end of a verb of which the beginning is now illegible. The *ni* is not clear.

10. Semper mortificationem Iesu[25] in corpore nostro circumferentes,[26] ut uita Iesu in corporibus nostrís manifestetur.[27]

12. Ergo mors in nobís operatur, uita autem in uobís.[28]

Fol. 15 c.

15. Omnia enim propter uos,[1] ut gratia habundans propter multos[2] in gratiarum actione,[3] abundet in gloriam Dei.[4]

16. is qui intus est renouatur de die in diem.[5]

17. Id enim, quod in praesenti est momentaneum[6] et leue tribulationis nostrae, suprá modum[7] in sublimitate aeternum gloriae pondus operatur in nobís;[8]

18. Non contemplantibus nobís quae uidentur, sed quae non uidentur;[9] quae enim uidentur, temporalia sunt,[10] quae autem non uidentur, aeterna sunt.[11]

V. 2. Nam et in hoc ingemiscimus,[12] habitationem nostram, quae de caelo est, superindui cupientes.[13]

4. Nam et qui sumus in hoc tabernaculo, ingemiscimus[14] grauati.[15] . . . ut absorbeatur quod mortale est a uita.[16]

5. Qui autem efficit nos . . . Deus.[17]

7. Per fidem enim ambulamus, et non per spiciem.[18]

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[25] .i. crucem l. *am*al *rombomarb* ies*u* *donbinthso* sic et nós. [26] .i. *afedme.* [27] .i. con*donroib indindocbál itá* cr*ist innim.* [28] .i. *ambás tiagmeni doáirci bethid dúibsi* .i. *is arbethid dúibsi tiágmini bás.*

Fol. 15 c.

[1] .i. *isairiubsi.* [2] .i. *mrechtrad innandáne tindnagtar do chách.* [3] .i. *innarrath.* [4] .i. *arimp domórad dǽ uile.* [5] .i. *ferr asaferr.* [6] .i. *ambrotte.* [7] .i. *inmór.* [8] .i. *fochricce dúnni.* [9] .i. *nitaibrem seirc donaib rétaib fre*cndaircib. [10] .i. *nífiu aserc ade.* [11] .i. *iscoir im*murgu *indithe*m *issuidib.* [12] .i. *iscith linn etarscarad coirp* et*anmc.* [13] .i. *ɔdarlicthe tech nebmarbtath immunn dinim.* [14] .i. *imminbidbethid.* [15] .i. corpore l. *istr*om *linn etarscarad coirp* et*anme.* [16] .i. *ɔtuidchissed* uita *tarsin corpsin.* [17] .i. *ishé dia.* [18] .i. *ní ecne dúnn.*

8. Audemus autem,[19] [20] et bonam uoluntatem habemus.[21] magis peregrinari de corpore, et praesentes esse ad Dominum.[22]

9. Et ideo contendimus, siue absentes, siue praesentes, placere illi.[23]

10. Omnes enim nos manifestari ante tribunal Christi oportet,[24] ut refferat unusquisque propria corporis sui, proút gessit.[25]

11. Scientes ergo timorem Domini, hominibus suademus; Deo autem manifesti sumus;[26] spero autem[27] et in conscientís uestrís manifestos nos esse.[28]

Fol. 15 d.

12. Non iterum nos commendamus uobis,[1] sed occassionem[2] damus uobis[3] gloriandi pro nobís,[4] ut habeatis ad eos, qui in faciem gloriantur,[5] et non in corde.[6]

13. Siue enim mente[7] excedimus, Deo; siue sobrii sumus, uobís.[8]

14. Caritas enim Christi urget nos;[9] estimantes hoc, quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt;[10]

15. Et pro omnibus mortuus est [Christus], ut et qui

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[19] .i. *rolaimemmar.* [20] [in marg.] . . *laimirsni.* [21] .i. *cotchétbana*m: [22] .i. *is assu linn scarad friarcorp massudiing anrogadammar*[a] .i. *techt innar corp fornem.* [23] .i. *hore iscuci rigmi isferr dún* placere illi. [24] .i. *istacaír dúnn achainfochell asarcorp.* [25] .i. opera .i. *ni imdidnibter ainech and octabirt coibsen allae*[b] *sin.* [26] .i. *ronfitir side* quod timorem eius habemus. [27] .i. *isderb liumm.* [28] .i. *cid sisi da*no *ronfitid ni.*

Fol. 15 d.

[1] .i. *ni reca*m *ales rolasid súil torunn itossich.* [2] .i. *fochunn.* [3] .i. *faeram duib.* [4] .i. *nachatelcid fuirib.* [5] .i. in carnalibus l. *forbrethir.* [6] .i. co*mbadsnini formoidemsi* .i. con*érbaridsi anatdenat arm*[*a*]*gistir nidignemni cenap*ridch*idsi.* [7] .i. caritate .i. *di imradud dǽ.* [8] .i. *dúbsi : isdúibsi* proficit *bacoir dúibsi ciado berthe testas dinni.* [9] .i. excedere l. non cogitare *tola* et *accobra inbetha act cach lasel dún forimrádud dé insel aile forprecept ar seirc dǽ dogniam cechtarde.* [10] .i. *isderb linn.*

[a] Perhaps *arrogadammar.* [b] There is a stroke before the *e*.

uiuunt, iam non sibi uiuant, sed ei qui pro ipsís mortuus est[11] et resurrexit.[12]

16. Itaque nos ex hoc neminem nouimus[13] secundum carnem.[14] Et si cognouimus secundum carnem Christum sed nunc iam non nouimus.[15]

19. Quoniam quidem Deus erat in Christo.[16]

20. Pro Christo ergo legatione fungimur.[17] . . . obsecramus pro Christo.[18]

21. Eum qui[19] non nouerat peccatum, pro nobis peccatum fecit,[20] ut nos efficeremur iustitia [Dei] in ipso.[21]

VI. 2. Ecce nunc tempus[22] acceptabile,[23] ecce nunc dies salutis.[24]

3. Nemini dantes[25] ullam offensionem,[26] ut non uituperetur ministerium nostrum.[27]

4. Sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros . . . in necessitatibus.[28] . . . in angustís.[29]

5. In plagís,[30] in carceribus,[31] . . . in laboribus,[32] [33] in uigilis, in ieiuniis.

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[11] .i. *ar naconroib dethiden forneuch act tol dǽ dodénum.* [12] .i. *ni airmithi ar aithis ambás nisin arasreracht.* [13] .i. *hóre dorrigeni* crist *anuileso crunn ni uisse doneuch iarum buith inaccobor colnidiu* Aliter neminem nouimus christum móri iterum pro pecatoribus. [14] .i. *robói* crist *icolinn.* [15] .i. *ished* resurrexit et ascendit. [16] .i. *deacht* .i. *nirbu dóinect cendeacht.* [17] .i. *techtairecht* ut sicut misit me pater et ego rl.[a] [18] .i. *niar nert indomuin guidmit act isarchrist.* [19] .i. *inti sin.* [20] .i. *idbart ar ba ainm lcoso*m peccatum *dundidbairt adoparthe dar cenn* peccati *darcenn* pecc*ati didiu síl adim adropredso*m *combouisse ciasber*t*he* peccatum *di.* [21] .i. *imforlinged mór namri de.* [22] .i. noui test*amenti* l. *saigul cáich.* [23] .i. *airiten irisse dochách* et *airiten caich ódia.* [24] .i. *ícce caich tri iriss.* [25] .i. *anataibrem doneuch.* [26] .i. *tacir dún* ut inpleamus quod predicamus. [27] .i. *diacomalnammar apri*d*chimme ninincébthar iarum.* [28] .i. *ingáibthib.* [29] .i. mentis l. *ocht* et *gorte.* [30] .i. *incsaircnib.* [31] .i. *itimmaircnib.* [32] .i. *techt atuáith ituiaith.* [33] *fochidi arécin cossin fochidi othuil anisiu sis.*

[a] mitto uos, John xx. 21.

6. . . . in longanimitate,[34] in suauitate,[35] in Spiritu sancto,[36] in caritate non ficta.[37]

7. . . . in uirtute Dei,[38] per arma iustitiae[39] a dextrís, et a sinistris.[40]

Fol. 16 a.

8. Per gloriam, et ignobilitatem.[1] . . . sicut qui ignoti, et cognoti.[2]

9. Quasi morientes,[3] et ecce uiuimus[4]; ut castigati, et non mortificati.[5]

10. Quasi tristes, semper autem gaudentes;[6] sicut egentes,[7] . . . et omnia possedentes.[8]

11. Os nostrum patet ad uos,[9] ó Chorinti! cór nostrum dilatatum est.[10]

12. Non angustiamini in nobís,[11] angustiamini in uisceribus uestrís.[12]

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[34] .i. *íforus cen oclatid.* [35] .i. *issuacaltmichi.* [36] .i. sine simulatione quia spiritus sanctus efugit fictum *atá di*diu spiritus sanctus in nobís. [37] .i. non ut seodoapostoli *forbélib* tantum. [38] .i. *déuma ferte.* [39] .i. *irgala firiune diarndítin.* [40] .i. *nachin rogba úall* de prosperís *nachinrogba derchoiniud* in aduersís.

Fol. 16 a.

[1] .i. generis .i. *cenonmolid cenon airid nitabir uáil natoris fornn.* [2] .i. *am*al *ninfessed cách* et *ronfitir calléic* l. ignoti ab hominibus et cognoti apud deum. [3] .i. *irlaim dodul baís cachdia.* [4] .i. *nonanich dia dicachimniud.* [5] .i. *nonanich dia calléic.* [6] .i. *ammifáilti ǽm calléic* in tribu*lationibus.* [7] .i. *iárfir* l. diuitiis sæculi. [8] .i. misteria spiritalia l. alimenta per operationem nostram *ɔuabia*m *ingorti nanochti* ut est totus mundus uiri fidelis est. [9] .i. *nabia*m *ingorti nanocti.* [10] .i. *isduthract linn* doctr*ina precept dúib.* [11] .i. *nicumung donindnagar arforcital dúib.* [12] .i. *iscumung fuiribsi im*murgu *occanairitin naforcetal sin.*

13. Eandem [autem] habentes remunerationem,[13] tamquam filís dico,[14] dilatamini et uos.[15]

14. Nolite iugum ducere cum infidilibus.[16]

16. Uos enim estis templum Dei uiui.[17]

18. Uos eritis mihi in filios.

VII. 1. . . carisimi,[18] mundemus nos[19] ab omni inquinamento carnis et spiritus,[20] perficientes sanctificationem in timore Dei.[21]

2. . . neminem circumuenimus.[22]

3. Non ad condempnationem uestram dico,[23] [24] praedixi[mus] enim quod in cordibus nostrís estis.[25]

4. Multa mihi fiducia est apud uos,[26] multa mihi gloriatio pro uobís.[27] . . . superabundo gaudio in omni tribulatione nostra.[28]

5. nu[l]lam requiem habuit caro nostra,[29] sed omnem tribulationem passi sumus: foris pugnae, intus timores.[30]

6. Sed qui consulatur humiles,[31]

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[13] .i. *diambad mathi ropia indfochricc dobérthar dúnni.* [14] .i. *am*al *asdomaccaib* .i. *iarforcitul ón.* [15] .i. *badlethan formenme* et *forcride ocairitin indforcitil sa.* [16] .i. *nabad inunn fedan imbeith.* [17] .i. *istempul asberar doib hóre isóendia atreba indib.* [18] .i. *triauman tra dob*eir *doib* .i. templum dei et filii et carissi[mi]. [19] .i. *atcomla friu* ut mós est bonís doctoribus. [20] .i. *corropglan farcorp* et *fornanim.* [21] .i. *corrop nóib fornanim in hómun dǽ.* [22] .i. *niruthógaitsam nech.* [23] .i. *ni arindí dorónta si anísin* .i. lessionem rl. [24] [in marg.] *niáir doneuch molad alaili ciasbersa inso nitobartatháir si act is do bar tinchosc arandernaid andogniam ni* et *arnadernaid annad denamni.* [25] .i. *trechomalnad* et *intsamil neich dogniamni.* [26] .i. *am essamin dothabirt testassa airibsi.* [27] .i. *horc dongniithsi arnintsamil ni hi cacha bésaib* de uera bonitate. [28] .i. *hore adib foirbthisi ni con*a*irigursa na imned.* [29] .i. *hóre nadfitemmar fins*[a] *scél úaibsi.* [30] .i. hereticorum et aliorum *bitc im muntaras* et *nístabir acride.* [31] .i. *isgnáth do cobir cachlobir hifochidib.*

[a] MS. *fis*, with v written over *i*.

Fol. 16 b.

consulatus est nos Deus in aduentu Titi.[1]

7. Non solum autem in aduentu éius, sed etiam in solacio, quo consulatus est in uobís ;[2] referens[3] nobis . . . uestram aemulationem pro me.[4]

8. non me penitet, et si peniteret, uidens quod aepistola illa (etsi ad horam[5]) uos contristauit.[6]

9. Nunc[7] gaudeo, non quia contristati estis,[8] contristati enim estis secundum Deum, ut in nullo detrimentum patiemini ex nobís.[9]

10. Quae enim secundum Deum tristitia est, penitentiam in salutem stabilem operatur ;[10] saeculi autem tristitia mortem operatur.[11]

11. Ecce enim hoc ipsum . . . quantam in uobís[12] operatur sollicitudinem ; . . sed uendictam.[13] In omnibus exhibuistis uos,[14] incontaminatos esse negotio.[15]

12. . . scripsi uobis . . ad manifestandam sollicitudinem nostram, quam pro uobis habemus.[16]

13. Ideo consulati sumus ;[17] . . . abundantius magis gauisi sumus super gaudio Titi, quia refectus est spiritus eius ab omnibus uobis.[18]

Fol. 16 b.

[1] .i. *cofius scél uáibsi.* [2] .i. *indfáilte robói dó libsi* .i. *hore fonairnicc arachiunn* disiderium et merorem et emulationem. [3] .i. *tit.* [4] .i. *fornét frisáibapstalu dar(m)chensa.* [5] .i. *cid do uáir* .i. *cuit hóre.* [6] .i. *cenmá* nom *nírbuaithrech limsa.* [7] .i. *infectsa.* [8] .i. *nifarmbrónsi immafolngi fáilti domsa.* [9] .i. *ni indráigne dúib cininfil lib aridibmaithi cene.* [10] .i. *imfolngi in*tristitia*sin* salutem. [11] .i. *imdethidnea* sæculi .i. *doguilse dineuch adbaill* et *dineuch nád etar* et *dineuch bís la nech nad bi lat so.* [12] .i. *mór ní.* [13] .i. *fordemun* et *tola* .i. bonum opus *daraéssi.* [14] .i. probaistis uos. [15] .i. *ódethidin.* [16] .i. *isarfarnimbrádudsi.* [17] .i. *dorondonadni*[a] quod uos castos esse probatis. [18] .i. *nibrónach donintarrái.*

[a] There is a stroke high above the first *o*.

14. Et si quid apud illum de uobís gloriatus sum, non sum confussus; [19] . . . gloriatio nostra, quae fuit [20] ad Titum,[21] ueritas facta est.[22]

15. Et uiscera eius abundantius,[23] in uobis sunt, reminiscentis omnium uestrum obedientiam.[24]

Fol. 16c.

VIII. 2. et altisima paupertas eorum habundauit in diuitibus semplicitatis [1] eorum.[2]

3. Quia secundum uirtutem testimonium illís reddo,[3] et supra uirtutem uoluntarii fuerunt.[4]

4. Cum multa exortatione obsecrantes nos gratiam, et commonicationem ministerii.[5]

5. semet ipsos dederunt primum Domino.[6]

6. Ita ut rogaremus Titum.[7]

7. Sed sicut in omnibus habundatis fide et sermone,[8] . . . ut in hac gratia abundetis.[9]

8. uestrae caritatis ingenium bonum conprobans.[10]

9. Scitis enim gratiam Domini nostri Iesu Christi, quoniam propter uos egenus factus est.[11]

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[19] .i. *nirbomebul domsa epert frissom rondbiad fáilte libsi* et*robtismaithi formbésasi arachiunn.* [20] .i. *ar móidemni.* [21] .i. *fritit.* [22] .i. *fir nuile* sic*ut* dixi. [23] .i. *sech cách.* [24] .i. *cuimnigedar.*

Fol. 16c.

[1] .i. *duthracht cencessacht.* [2] .i. *imforling anu dúnni a*paupertas *som* et*a*semplic*itas.* [3] .i. *ished noadamrugur.* [4] .i. *isde dobiur forcell dineurt innadescrce robói indibsom.* [5] .i. elimoy*si*nam quae per nós sanctis datur l. *conrobad cuit doibsom occatimthirecht.* [6] .i. *resindalmsin.* [7] .i. *isnáichnid tracid diandechuith tit* .i. querere elimoysinam. [8] .i. *atá lib anuilese.* [9] .i. *condibferr donberaidsi oldaas cách.* [10] .i. *dopromad forndeserce.* [11] .i. *istoich ciadorattid si ní diamuintir itmaithi aarilti frib.*

10. Et consilium in hoc do,[12] hoc enim uobis utile est,[13] qui non solum facere, sed et uelle cœpistis ab anno priore.[14]

11. Nunc uero et facto perficite,[15] ut quemadmodum promptus est animus uoluntatis,[16] ita sit et perficiendi ex eo quod habetis.[17]

12. Si enim uoluntas prumpta est,[18] secundum id quod habet.[19]

13. Non enim ut alís [sit] remissio, uobís autem tribulatio.[20]

14. In praesenti tempore,[21] uestra habundantia illorum inopiam suppleat,[22] ut et illorum abundantia uestrae inopiae sit supplimentum,[23] ut fiat aequalitas, sicut scriptum est :[24] [a]

15. Qui multum habuit, non abundauit ;[25] et qui modicum, non minorauit.[26]

Fol. 16d.

18. Misimus etiam cum illo fratrem, cuius laus in euangelio per omnes æclesias.[1]

19. . . . ordinatus est ab aeclesiis comes perigrinationis nostrae,[2] in hac gratia, quae ministratur a nobís ad Domini gloriam, et destinatam uoluntatem nostram.[3]

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[12] .i. opere dei *ished aschomairlle limm athabart.* [13] .i. *hore isduthracht lib.* [14] .i *on nurid.*[b] [15] .i. *á*velle*sin.* [16] .i. *anaccobor.* [17] .i. *nibécen lóg na airlicud acttaibrid afil lib.* [18] .i. *massu dúthracht.* [19] .i. *iarsinchumung bess lib.* [20] .i. *nicoir dídnad dondalalucht* et*troscud dondlucht ailiu.* [21] .i. *tabairt innaalmsine.* [22] .i. *aforóil bess lib dinaib anib.* [23] .i. *conroigset dia nairiuibsi.* [24] .i. *conaroib diupart neich lelele.* [25] .i. *ni pu imdu do inmann cidtrén octecmallad.* [26] .i. *nipulugu achuitsidi ciabolobor octecmallad.*

Fol. 16d.

[1] .i. *ocprecept sos*céli con*didmoladar cách.* [2] .i. *istorise lacách abuith ocailli a almsine* l. *isuisse abuith icoimthecht dagdóinc.* [3] .i. *isduthracht linni da*no *adén*um *dúib.*

[a] Exod. xvi. 18. [b] Possibly *on hurid.*

20. ne quis nos uituperet in hac plenitudine, quae ministratur a nobis.[4]

23. apostoli aeclesiarum in gloria Christi.[5]

24. Ostensionem ergo . . . in illos ostendite in facie aeclesiarum.[6]

IX. 1. Nam de ministerio, quod fit in sanctos, ex abundantia est mihi scribere uobís.[7]

2. de uobis glorior apud Macedonas,[8] quoniam et Achaia parata est.[9]

3. Misimus autem fratres, ut ne quod gloriamur de uobís, euacuetur[10] in hac parte, ut, quemadmodum dixi, parati sitis.[11]

4. Ne cum uenerint mecum Macedones mecum, et inuenerint uos imparatos, erubescamus.[12]

5. Necessarium ergo existimaui rogare fratres, ut praeueniant ad uos,[13] et praeparent repromissam benedictionem hanc paratam esse,[14] sic quasi benedictionem, non tanquam auaritiam.[15]

Fol. 17a.

11. Ut in omnibus locupletati abundetis[1] in omnem semplicitatem, quae operatur per nos gratiarum actionem Deo.[2]

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[4] .i. *itecht mudu* elimoy. l. *itoimtiu nábad do hierúsale*m .i. opus *nober*tis l. *ingabál lóge ar precepte am*al *náṅgabimmse di*diu *nigaib lucas.* [5] .i. *pridchite indocbáil dǽ* in omnibus æclesís. [6] .i. con*didaccadar cach eclis.* [7] .i. *gaibthir* tra *déde isintestiminse sís* .i. *rodbois*precep*t béstatad dochorintib uilib arniepur frib innalmsin berar dohierus*alem *arrofetar isirla*m *lib ade.* Alit*er isindalmsan arafocair anúas actisfor óis tuaithe arfocarar archuit indóissa gráid* et *ind áissa foirbthi ní écen airócre.* [8] .i. *biuusa ocirbáig darfarcennsi frimaccidóndu.* [9] .i. *ished inso arabágimse.* [10] .i. *rob ánicsi irfócre riumsa.* [11] .i. *arnapmebul domsa moirbág.* [12] .i. *ansu liumsa indoís anechtir diafius.* [13] .i. *arnapmebul dúibsi* et *dúnni.* [14] .i. *dob*eirsom *ai[n]m bendachtan dondalmsin hóre islabendachtin doindnagar.* [15] l. circumuentionem .i. *tógáis.*

Fol. 17a.

[1] .i. *lasse non dobsommigetar.* [2] .i. *mad condiuiti doindnasatar atluchfa*m *buidi dodia darahéssi.*

12. Quoniam ministerium huius officii . . . abundat per multas gratiarum actiones.[3]

13. glorificantes Deum in obaedientia confessionis uestrae.[4]

14. Et ipsorum obsecrationem pro uobis.[5]

X. 1. absens autem confido in uobís.[6]

2. Rogo autem uos ne praesens audeam, per eam confidentiam qua[7] existimor audere,[8] in quosdam, qui arbitrantur nos tanquam secundum carnem ambulemus.[9]

6. Et in pruimptu habentes ulcisci[10] omnem inobedientiam, cum inpleta fuerit uestra obaedientia.[11]

7. Si quis confidit sibi Christi se esse,[12] hoc cogitet iterum apud sé.[13]

Fol. 17b.

9. Ut non existimemur tamquam terrere uos per epistolas.[1]

10. Quoniam quidem aepistolae, inquiunt, graues sunt et fortes;[2] praesentia autem corporis infirma,[3] et sermo contemptibilis.[4]

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[3] .i. *tre atlogud buide donaib nóibaib diatabarr indalmsan.* [4] .i. *maith forfoisitiu.* [5] .i. *ismenic anirnichthe airiubsi.* [6] .i. *rocretus dongénid.* [7] .i. *tre essamni cumachti.* [8] .i. *rolaumur* .i. uindicare. [9] .i. *assidroilliset.* [10] .i. con*icfimmis adigal.* [11] .i. primum *dineuch foit*er *cucuibsi.* [12] .i. *hóre rom*m*oidis*om *cumachte lcss cosse asb*er *infect so asmug* et *nancoimdiu.* [13] .i. *asb*eir *itossug asmug imrádi* iterum con*derna gnímu moga* .i. [in marg.] *natomnathar nech nibes mó* quam serui et *cid intain ronmoitsem ní bo arseirc móidme act ɔrobad torbe dúibsi triit* .i. *ɔrochretesi* et *ɔro intsamlithe mobésusa* et *ɔná ruchrete si doneuch act nech dogned nagnimusin.*

Fol. 17b.

[1] .i. *am*al *ni cuimsin hifrecńdirc anasberinn* per epi*stolas.* [2] .i. *itmóra nabretha scribatar and* in æpis*tolis.* [3] .i. *istrémuin im*murgu *intain ṁbis hisiu.* [4] *deroil* .i. *nisulbir inbriathar* .i. *ní dron act is diuit* et*isglé.*

11. Hoc cogitet qui eiusmodi est, quia quales sumus uerbo[5] per aepistolas [6] absentes, tales et praesentes in facto.[7]

12. Non enim audemus,[8] inserere, aut comparare nos quibusdam, qui sé ipsos commendant; [9] sed ipsi in nobís nosmet ipsos metientes, et conparantes nosmet ipsos nobís.[10]

13. Nos autem non in [im]mensum gloriabimur,[11] sed secundum mensuram regulae,[12] quae mensus est nobís Deus,[13] mensuram [14] pertinguentis [a] usque ad uos.[15]

14. Non enim quasi non pertinguentes ad uos,[16] superextendimus nos.[17]

15. Non in immensum gloriantes in al[i]enís laboribus.[18]

16. Etiam in illa, quae ultra uos sunt,[19] euangelizare, non in aliena regula in iis quae praeparata sunt gloriari.[20]

18. Non enim qui sé ipsum conmendat,[21] ille probatus est; sed quem Dominus commendat.[22]

XI. 1. Subportate [23] me.[24]

2. Aemulor [25] enim uos Dei aemulatione,[26] dispondi enim uos [27] uni uiro uirginem kastam exhibere Christo.[28]

3. Timeo autem, ne sicut serpens Euam seduxit astutia

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[5] .i. *ammituailnge armbrethre.* [6] .i. *ni irbágam náderua*m *iarrichte ní barscéuil si.* [7] .i. *pro*m*fidir innargnim iarrichte.* [8] .i. *niconlaimemmar ni ón.* [9] .i. *niáil dún arcondelc friú* [b] .i. *ni dign*em *andogniat som.* [10] .i. *frinn fanisin cotondelcfa*m .i. *am*al *doncoisin ninmóidfem inneuch nád denam* ut uós facitis ó seodoapostoli. [11] .i. *indermár* l. *itomus frinech.* [12] .i. *nonsa*m*lafa*m*mar frinn fesine.* [13] .i. *roír dún.* [14] .i. *icutrummus fribsi.* [15] .i. *condan apstil duibsi.* [16] .i. *am*al *nibimmis cutru*mm*i frib.* [17] .i. *niforuaísligemui.* [18] .i. *ní bartorad* pre*cepte nachaili tiagussa.* [19] *immib dicachleith.* [20] .i. *bithé na*pre*cepta cétni nop*ri*dchob doib* l. *nibarsaithar nachaili tiagu.* [21] .i. *nodmoladar fesin.* [22] .i. *airlethar nomóras.* [23] *folog.* [24] .i. sustinete me .i. *fodaimid nech asmessa dúib* .i. seodo*apostoli.* [25] *het.* [26] .i. *isinunn arnét* et *dia* circa nós. [27] .i. *arobróinasc.* [28] .i. *cen imrádud nach aili* nisi christi.

[a] MS. perunguentis: pertingendi, Vulg.
[b] The mark of length is not quite certain.

sua,[29] ita corrumpantur sensus uestri, et excidant a simplicitate.[30]

4. Nam si is, qui uenit . . . aliud euangelium praedicat, quod non recipistis,[31] recte pateremini.[32]

7. me ipsum humilians, ut uos exaltemini.[33]

Fol. 17c.

8. Alias aeclesias exspoliaui, accipiens stipendium ad ministerium uestrum.[1]

9. cum essem apud uos, et egerem, nulli honerosus fui.[2]

10. quoniam haec gloria [3] non [in]fringetur in me.[4]

12. ut in quo gloriantur, tales inueniantur sicut et nos.[5]

13. Nam eiusmodi seudoapostoli [sunt operarii] subdoli, transfigurantes sé in apostolos Christi.[6]

14. Et non mirum,[7] ipse enim Satanas [a] transfigurat sé in angelum lucis.[8]

15. Non est ergo magnum, si ministri eius transfigurentur.[9]

16. ne quis me putet insipientem esse, alioquin [10] velud insipientem accipite me,[11] ut et ego modicum quid glorier.[12]

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[29] .i. *isco* eua*m* *dodechuid* serpens *nícoa*dam *hóre as lobro* mulier quam uir *niamre limsa di*diu *aís lobor dodénum diibsi.* [30] .i. *tobe.* [31] .i. *naro*pri*dchissemni dúib.* [32] .i. *isdíriug dúib cret*em *do am*al *sodain* l. pateremini nós recte exaudire *manidinnonn forcital linn* et *manid nimète dúibsi nicoitsi frinni.* [33] .i. *tremintsamilse* quia qui sé humiliat exaltabitur.

Fol. 17c.

[1] .i. *céin ro*pri*dchos doib ítmacidonii domroisechtatar.* [2] .i. *nipsa tróm fornech.* [3] .i. *nebairiten neich* a uobís. [4] .i. *nit*er*ga forcúlu mana*m. [5] .i. *hóre nosmóidet ip*recept *batchosmuli frinni.* [6] .i. *asber*a*t itapstil c*rist. [7] .i. *ni decming* transfigu*ratio* in apos*tolos.* [8] .i. *doinscannso*m *cidcutru*m*mus fridia.* [9] *macdath.* [10] .i. *mainba œcne lib act conda anecne.* [11] .i. *am*al *nát anse dúib arisgním anecni dogníu* .i. *móidem.* [12] .i. *denatán biuc.*

[a] MS. satananas.

17. Quod loquor, non loquor secundum Deum,[13] sed quasi in insipientia, in hac substantia gloriae.[14]

18. Quoniam multi gloriantur secundum carnem,[15] et ego gloriabor.[16]

21. Secundum ignobilitatem dico,[17] quasi [nos] infirmi fuerimus in hac parte.[18] In quo quis audet[19] (in insipientia dico)[20] audeo et ego.[21]

22. Hebraei sunt, et ego.[22]

23. Ministri Christi sunt, ut minus sapiens dico,[23] plus ego; . . in carceribus abundantius,[24] in plagís[25] supra modum.[26]

Fol. 17d.

24. A' Iudeís quinquies quadragenas,[1] una minus,[2] accipi.[3]

25. ter naufragium feci,[4] nocte et die[5] in profundo maris fui.[6]

26. periculís in ciuitate, periculis in solitudine.[7]

27. in fame.[8]

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[13] .i. *arnitacair lasuidc móidmiche do neuch innachthallond* non de uirtutibus dei gloriabor. [14] *maidem.* [15] .i. *isóiri ceneóil.* [16] .i. secundum carnem .i. *niansu domsa adenum* quam illís quia de una gente sumus. [17] .i. *isdóire duibsi inso uile dofoditin.* [18] .i. *amal nicuimsimmis adenum.* [19] .i. *isindé nalaimeda* tollerare se. [20] .i. *isburbe dom ciadognéo móidim.* [21] *rulaimur.* [22] .i. *isfírsón im*murgu. [23] .i. *hórc isco burpi asbéram naaill diarngnímaib.* [24] .i. *mór ameince ade.* [25] .i. in flagillís. [26] .i. *araméit* l. *afulang domsa.*

Fol. 17d.

[1] *cetarcoti.* [2] .i. minus una .i. lora .i. *tesarbæ oinloman de madaessoir* et *is* una minus *amal sodin.* Aliter quadra*genas* .i. *inna builnni* .i. *bémen digle* minus una *nímmalle act iscachæ folcith* .i. *coiccethorchuit béimmen.* [3] .i. *sainchenelæ srogill imbí* .xl. *loman.* [4] .i. *fomlámas bádud fothrí.* [5] *nácht dia.* [6] .i. int*er* fluctus l. secundum ueritatem et *rananacht dia.* [7] .i. *imned dom nalled dochood.* [8] coachtiue.

28. Praeter illa quae extrinsecus sunt,[9] instantia mea quotidiana, sollicitudo omnium aeclessiarum.[10]

29. quis scandalizatur, et ego non uror?[11]

31. Deus . . . . scit quod non mentior.[12]

32. Damasci praepossitus gentis Arathae regis,[13] custodiebat ciuitatem Damascenorum ut me comprehenderet.[14]

33. per fenestram in sportam,[15] dimissus sum per murum, et síc effugi manus eius.[16]

XII. I. Si gloriari oportet,[17] non expedit quidem mihi,[18] ueniam autem ad uisiones et reuelationes Domini.[19]

6. Nam, et si uoluero gloriari, non ero insipiens,[20] ueritatem enim dico;[21] parco autem,[22] ne quis me existimet supra id quod uidet in mé,[23] [24]

7. datus est mihi stimulus carnis meae,[25] angelus Satanae ut me colaphizet.[26]

8. Propter quod ter Dominum rogaui, ut discederet á me.[27]

9. Et dixit mihi: sufficit tibi gratia mea.[28]

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[9] .i. *imrádud* fratrum fidelium. [10] .i. *arnachatisat sóibapstil.* [11] .i. *niepeirsom arandíltad lasuidib* sed uri tantum. [12] .i. *is hé [rofitir] inneuch rochéssusa náchgáo dom anasbiur.* [13] .i. *rectire indríg* arathæ [14] .i. *condomarrgabadsa.* [15] .i. ut fit *clébene* [in marg.] *aincis.* [16] .i. *is amne asruluús airi.* [17] .i. *ciadcobrinn móidim dodénum ni bói adbar* híc. [18] .i. *ní torbanad* .i. ad gloriandum. [19] .i. *isdeidbir móidem disuidib mad comoidim etir.* [20] .i. *hore bas fír* quod dicam. [21] .i. *gluás indí riam.* [22] .i. *nomisligur* l. *doimdibnim* né insipiens sum quia quae uidi non in totum nume(ra)ui ne auditores mé honorent. [23] .i. *arnamtomnad námminduine* sed deus. [24] .i. *secha ní ittóo.* [25] .i. *cenngalar* [in marg. dolor capitis] l. persequtio l. secundum is*idorum* incentiua carnis. [26] .i. *nomdurni.* [27] .i. *aní* tra *aschotarsne frihícc nietar ciagessir.* [28] .i. dei *dofulung inna fochathosa.*

Fol. 18 a.

10. Propter quod placebo mihi in infirmitatibus meís.[1] . . . in angustiis pro Christo.[2]

11. Ego enim debui a uobís commendari,[3] nihil [enim] minus fui ab hís[4] qui sunt supra modum[5] apostoli,[6] tamen etsi nihil sum.[7]

13. Quid est enim, quod minus habuistis prae caeterís aeclesís,[8] quod ego [ipse][9] uos non grauaui?[10] Donate[11] mihi hanc iniuriam.[12]

14. non ero grauis uobís.[13]

15. Ego autem libentissime inpendam, et superimpendar ipse pro animabus uestris.[14]

16. dolo uos caepi.[15]

18. Numquid Titus uos circumuenit? nonne eodem spiritu ambulauimus?[16] nonne hisdem uestigís.[17]

19. Ollim putatis, quod excussemus nos apud uos?[18] . . . omnia autem carissimi, propter aedificationem uestram.[19]

20. Timeo enim . . . ne forte . . . animositates,[20] desensiones,[21] . . . seditiones sint inter uos.[22]

21. Ne iterum cum uenero . . . lugeam multos ex iis qui ante me peccauerunt.[23]

XIII. 2. Praedixi, et praedico, ut praesens,[24] et nunc absens.[25]

Fol. 18 a.

[1] .i. *isferr lium lobre* quam *digallre.* [2] .i. *niofil bassciith lim actropar* crist. [3] .i. *co mbadsissi doberad teist dimsa.* [4] .i. *niba anse dúib.* [5] *inmar.* [6] .i. *indi robatar* in praesentia Christi. [7] .i. *ciabaderóil lanech.* [8] .i. *dirath* l. *diforcitul.* [9] .i. *act nammá indoich bidfrithorcon lib inso.* [10] .i. *nítormult far mbíad* l. *fornétach.* [11] [in marg.] donate *dilgid.* [12] .i. *darolged dom* tra *infrithorcuin sin* .i. non grauare uós. [13] .i. *bid cumme* et *riam.* [14] .i. *asririusa mochumang darfar cenn.* [15] .i. *indoich bid ar formrath.* [16] .i. *cini inonn riagul linn.* [17] .i. *hiprecept* sos*céli* et *inirúil hirisse.* [18] .i. *diarnirúil furibsi* et *cona bad fír anasbermis.* [19] .i. opera *dogníusa ón.* [20] .i. *sotli.* [21] *menmnihi.* [22] .i. *mratha.* [23] .i. *résiu rísinse.* [24] .i. *aris*presens*som intain arallegthar a* æpis*tola.* [25] .i. *cenathe.*

Fol. 18b.

3. An experimentum eius queritis eius qui in me loquitur [1] Christus.[2]

4. Nam et nos infirmi sumus in illo,[3] sed uiuemus cum eo ex uirtute Dei [4] in uobis.[5]

5. ipsi uos probate,[6] . . . nisi forte reprobi estis.[7]

6. Spero autem [8] quod cognoscetis, quia nos non sumus reprobi.[9]

7. Oramus autem Deum ut nihil mali faciatis, non ut [a] nos probati [ap]pareamus,[10] sed ut uos quod bonum est faciatis,[11] nos autem ut reprobi simus.[12]

9. Gaudemus enim, quando nos infirmi sumus, uos autem potentes estis.[13]

10. Ideo haec absens scribo, ut non presens durius agam.[14]

11. De caetero, fratres, gaudete perfecti estote [15] . . . pacem habete, et Deus pacis et dilectionis erit uobiscum.[16]

12. Salu[ta]te inuicem,[17] in oscolo sancto.[18] Salutant uos sancti omnes.[19]

13. Gratia Domini nostri,[20] Iesu Christi, et caritas Dei,[21] et communicatio sancti Spiritus,[22] sit cum omnibus uobís.[23]

Fol. 18b.

[1] .i. *etargne.* [2] .i. *iscr*ist. [3] .i. *fochosmulius adóinechtes*om *dúnni.* [4] .i. *óneurt deachte.* [5] *aneséirgesin indibsi.* [6] .i. *décad cách agnímu.* [7] .i. *act manidchomalnid arro*pridchad *dúib.* [8] .i. *isderb libsi.* [9] .i. *ní uainni duib si arnitan* reprobi*ni rafitidsi* quid *nabisamlid dúibsi.* [10] .i. *trethabirt dígle fuiribsi.* [11] .i. *nitibérthar digal fuiribsi am*al *sodin.* [12] .i. *trenebthabirt dígle fuiribsi.* [13] .i. *innepthabirt dígle* super eos qui habent ueritatem. [14] .i. *intain ronicub féin.* [15] .i. *icomalnad sos*céli. [16] .i. *madinchruthsin beithe.* [17] *aris*signum pacis *lessom a*ssalutate. [18] .i. *arnipifomraid ade.* [19] .i. *iscore doib fribsi* similiter et uós. [20] .i. *dílgutha pecctha.* [21] .i. *serc dǽ dúibsi* et *farserc si do dia.* [22] .i. *con roib inspirut nóib indib.* [23] .i. *ro erthar dúib uili.*

[a] MS. ut non.

EPISTOLA AD GALATAS.

Fol. 18 c.

I. 1. Paulus apostolus, non ab hominibus, neque per hominem,[1]

2. æclesiae[2] Galatiae.[3 a]

3. Gratia uobis . . . a Domino nostro Iesu Christo.[4]

5. Cui est gloria in saecula seculorum.[5]

6. Miror quod síc tam cito transferemini, ab eo qui uos uocauit in gratiam Christi, in aliud euangelium.[6]

7. Quod non est[7] aliud,[8] nisi sunt aliqui, qui uos conturbant,[9] et uolunt euertere euangelium Christi.[10]

8. Sed licet nos, aut angelus de caelo euangelizet uobís, praeterquam quod euangelizauimus uobís, ánathema sit![11]

Fol. 18c.

[1] Pelagius: neque per aliquos homines[b] *ni ó iacob na ioh*ain *nida apstal apstil.* [2] .i. *dontirchom*ruc *nóib.* [3] *fil* in gal*itia.* [4] *robe.* [5] .i. *isdo isuisse* gloria *nidodóinib ni do dulib.* [6] .i. *ismachthad limm athrete dorérachtid máam firinne* et *sosceli* .i. *isuaignid nirubtar gáitha for comairli isdían dorreractid maám inds*oscéli. [7] *nad ni.* [8] .i. *nifil folad naill fora sernte in*soscéle *issin act* crist *aris hcside rofiugrad irrecht* et *adfiadar isosceln.* [9] .i. *dobartabart ósos*célu *hiforbanda rechta.* [10] .i. *berit insos*céle *do imthrenugud* ueteris *noch banissin indfigor do imthrenugud* ueritatis .i. noui. [11] .i. *ni fiu dúibsi insin doé(it)secht* [in marg.] .i. *cid aingel di anglib nime pridchas duibsi ni cretid dó noncch di*apos*tolis manip innon* et *apridchimmeni dúib arniba maith a áidlca dúib anétsccte arbid* anathema *aforcen.*

[a] MS. galitiae, with *a* written over *t*.
[b] neque per hominem, Migne, col. 841.

9. Sicut praediximus, et nunc iterum[a] dico.[12]

10. Aut quero hominibus placere?[13]

13. Audistis enim conversationem meam aliquando in iudaismo.[14]

14. Et proficiebam in iudaismo,[15] supra multos coaetaneos meos,[16] habundantius aemulator[17] existens paternarum mearum traditionum.[18]

Fol. 18d.

17. Neque ueni in Hirusalem ad antecessores meos apostolos;[1] sed abii in Arabiam, et iterum reuersus sum Damascum.[2]

22. Eram autem ignotus facie aeclesís Iudae[ae].[3]

23. Tantum autem auditum habe[b]ant; quoniam qui persequebatur nos aliquando, nunc euangelizat fidem, quam aliquando expugnabat.[4]

II. 1. Deinde post annos xiiii. iterum ascendi Hirusolimam,[5] cum Barnaban, adsumpto et Tito.[6]

2. et contuli cum illís euangelium, quod praedico in gentibus,[7] seorsum autem hís qui uidebantur esse maiores.[8]

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[12] .i. *atmuilniur.* [13] .i. *combad arthoil doine nopridchinn.* [14] *Hieronymus* non gratiam sed conuersationem *nirbsa dagduine itossuch.* [15] .i. *forássin* .i. *ropsa airchinnech insindán sin.* [16] .i. *sech mochomáessa.* [17] .i. *sechcách.* [18] .i. *dochosnam insmachta.*

Fol. 18d.

[1] .i. *doprecept* *sos*céli *isairi asb*eirsom *inso fobith inna soebapstal asrubartatar rombo desciputs*om *aps*tal. [2] .i. *doprecept són dano.* [3] .i. *immuncualammar nímunaccammar.* [4] .i. *attaat scela linn pól ingrentid ispreceptóir* nunc fidei. [5] .i. *nipu immaccus intaidrius.* [6] .i. *de indéib dobarnaip digeintib dothit rofitir indiassin ni do legund and docoadsa* disci*puli* iesu quia simul in apos*tolatum* gentium electi sunt. [7] .i. narraui eis .i. *doairfenus doib dús imbed comrorcon and* et *ni ro be.* *[8] .i. *ni fiad chách.*

[a] MS. interum.

3. Sed neque Titus, qui mecum erat, cum esset gentilis, conpulsus est circumcidi;[9]

4. Sed propter subintroductos falsos fratres, sed.

5. Quibus neque ad horam cessimus subiectioni,[10] ut ueritas euangeli permaneat apud uos.[11]

6. Ab hís autem, qui uidebantur esse aliquid,[12] quales aliquando fuerint nihil mea interest;[13] Deus personam hominis non accipit.[14]

7. quod creditum est[15] mihi euangelium praeputii,

Fol. 19a.

9. dextras dederunt mihi et Barnabae[1] societatis.[2]

10. Tantum ut pauperum me[m]ores[3] essemus;[4] quod etiam sollicitus fui hoc ipsum facere.[5]

11. Cum autem uenisset Cephas Antiochiam,[6] in faciem éi restiti,[7] quia reprehensibilis erat.[8]

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[9] .i. *ataat dichétbuid* híc *imdibe tit* l. *anebimdibe* et *is hedón asfír* sed neque *con*pulsus circumcidi *aristiamthe immeruidbed* et *niroimdibed tit.* [10] .i. *nibo mór ambríg linn* l. *eidcohóir* ut pet*rus* ad horam cessit pro humili*tate* sua manducans cum gentibus. [11] .i. *act robad tairismech linni itossoch.* [12] .i. *petur* et *iacob* et *ioh*ain. [13] l. *innam muisea* .i. documenta l. p*er*sona. [14] .i. *niairegdu apersansom oldaas persan nanabstal olchene cetothóisegu iniriss* quia d*eu*s p*er*sonam rl. .i. quia deus personam non praeuidet. [15] .i. *roerpad.*

Fol. 19a.

[1] .i. *nirbosár leu arcoeéilsine* [in marg.] Pelagius: consucrunt (.i. *conoigset*) nos docere debere in pace et cooperatione siue quia subscripsimus epis*tolam* de questionibus.[a] [2] .i. *cocéilsine.* [3] .i. *arpreceptorib geinte.* [4] .i. *congabtis gabala linn dondóis foiss inhierusalem.* [5] .i. *eini eperthe frinn.* [6] .i. *nilegend rollegusa lapetor act iscúrsagad rondeúrsa*gusa *dichomitecht* et *condarcilli fri iudeu.* [7] .i. *diachúrsagad* de industria. [8] .i. *bauisse aingabail* laús sanctae humilitatis in petro et iustitiae zeli in paulo.

[a] For this Migne, col. 845, has only 'Ita nos docere debere.'

12. Prius enim quam uenirent quidam a Iacobo, cum gentibus edebat.[9]

13. Et simulationi eius consenserunt caeteri Iudaei,[10] ita ut et Barnabas duceretur ab eís in illam simulationem.[11]

14. Si tú, cum Iudéus sis, gentiliter et non iudaice uiuis,[12] quomodo gentes cogis iudaizare? [13]

16. nos in Christo Iesu credimus, ut iustificemur ex fide Christi, et non ex [o]peribus legis.[14]

17. Quodsi querentes iustificari in Christo, inuenti sumus [15] et ipsi peccatores.[16]

19. cum Christo confixus sum cruci.[17]

20. Uiuo autem, iam non ego; [18] uiuit uero in me Christus.[19] Quod autem nunc uiuo in carne, in fide uiuo Filii Dei.[20]

Fol. 19b.

21. Si enim per legem iustitia,[1] ergo Christus gratis mortuus est.[2]

III. 1. O insensati [3] Galatae! [4] quis uos fascinauit [5] non obedire ueritati, ante quorum oculos Christus praescriptus est, in uobis crucifixus.[6]

2. Hoc solum uolo a uobís discere.[7]

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[9] .i. *ished inso romboth dosso*m. [10] .i. *nepproinde lageinti.* [11] .i. *sechba foirbthea airessidi.* [12] .i. *treanesconigud.* [13] .i. *iudigte* .i. accipe*re* legem iudeorum. [14] .i. *cia pudono dún indarpe gcinte inchruthsin arisinnon iress nodonfirianigedar.* [15] .i. *osní* credentes in christo. [16] .i. *ciabeimmi ni* in fide christi peccatores sumus si opera legis credamus. [17] .i. *condamarb hóthoil cholno am*al *crist.* [18] .i. *taccu nimé as béo.* [19] .i. *isairi ambeosa horc atá cr*ist in mé. [20] .i. *ciasu icolinn ambéosa isiress cr*ist *nombeoigedar.*

Fol. 19b.

[1] .i. *massureet firianigedar cách.* [2] .i. *ní airic ní césad cr*ist *am*al *sodin.* [3] .i. *dasachtaich.* [4] .i. *tróg insin agalatu burpu.* [5] *adobragart.* [6] .i. *ropridchad dúib céssad cr*ist *am*al *adcethe* l. *forócrad dúib am*al *bid fiadib nocrochthe.* [7] .i. *ceist limm dúib.*

3. Síc stulti estis.[8]

4. Tanta passi estis [9] sine causa? [10] si tamen sine causa.[11]

6. Sicut scriptum est: Abraham credidit Deo,[12] et reputatem est illi ad iustitiam.[13]

7. Cognoscite ergo, quia qui ex fide sunt, hii sunt filii Abrachae.[14]

9. Igitur qui ex fide sunt, benedicentur cum fidili Abracham.[15]

10. Quicumque enim ex operibus legis sunt, sub maledicto sunt.[16]

11. Quoniam autem in lege nemo iustificatur apud Deum, manifestum est, quia iustus ex fide uiuet.[17]

12. Lex autem non est ex fide,[18] sed: Qui fecerit ea, uiuet in illís.[19]

13. Christus nos redemit de maledicto legis,[20] factus pro nobís maledictum;[21]

14. Ut in gentibus benedictio Abrachae fieret in Christo Iesu,[22] ut pollicitationem Spiritus accipiamus per fidem.[23]

Fol. 19 c.

15. Fratres (secundum hominem dico).[1]

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[8] .i. *iscuci farmburpe.* [9] .i. *itossuch* quando cred*idist*is. [10] .i. *inmade* .i. *nibtá torbe de.* [11] .i. *massued béso mó afius dúibsi.* [12] .i. *ama*l *as hiress ronóib abracha*m *nitatgníma rechto issí da*no *robnóibsi.* [13] .i. *rafirianigestar ahiress* quasi in nouo testamento. [14] .i. *isdo assindetso*m *inso dothaidbsiu asniress nóibas* et non opera legis. [15] .i. *indí ata hiressig ataella indbendacht doratad for abracha*m. [16] .i. *trethairmthecht recto.* [17] *inambaucu.*[a] [18] .i. *nicumme etir són.* [19] .i. *nibabibdu recto.* [20] .i. *niáil dún buith fomáam* legis *iár tichte c*rist. [21] .i. immolatum .i. *tar cenn* peccati et maladicti [benedictio]. [22] .i. *conocomalnide andurairngred do abar*cham. [23] .i. *ni óentorbe doraricc dún* crux christi.

Fol. 19 c.

[1] .i. *ismóith aforcital* .i. *anasbiur sis imchosmulius indfiadnissi.*

[a] Habacuc ii. 4.

16. Et semini tuo.[2]

17. Hoc autem dico, testamentum confirmatum á Domino; quae post quadriugentos et trigenta annos facta est lex, non inritam facit[3] ad euacuandam promisionem.[4]

18. Nam si lege hereditas data est,[5] iam non ex promisione,[6] Abrachae autem per repromisionem donauit Deus.[7]

19. Quid igitur lex?[8] Propter transgressiones possita est.[9]

21. Si enim data lex esset, quae posset uiuificare, uere ex lege esset iustitia.[10]

22. Sed conclusit scriptura omnia sub peccato,[11] ut promissio ex fide Iesu Christi daretur credentibus.[12]

23. Prius autem quam ueniret fides, sub lege custodiebamur conclusi, in eam fidem,[13] quae reuelanda erat.[14]

24. Itaque lex pedagogus noster fuit in Christo,[15] ut ex fide iustificemur.[16]

26. Omnes enim filii Dei estis per fidem in Christo Iesu.[17]

27. Quicumque enim in Christum baptizati estis, Christum induistis.[18]

28. Non est Iudaeus neque Graecus, non est seruus neque liber.[19]

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[2] .i. *cid.* [3] .i. *farcomnucuir rect iarsintairgiriu.* [4] .i. *noch ba hé afassugud anebchomalnad.* [5] .i. *dorairngred do abracha*m quod in semine tuo heredi*tas* omnis rl. [6] .i. *noch is ósuidiu dorratad.* [7] .i. *ishé* tra *asfír.* [8] .i. *ced torbe frisateiconnacht.* [9] .i. *dochosc cáich.* [10] .i. *ama*l *sodin* et non ex rep*r*omisione *arniochoimnucuir rect fírianugud.* [11] .i. *doárbith rect pecthu cáich* ut non est qui faciat bonum l. *doárbuid* l. *doetarrid.* [12] .i. *trechretim inie*s*u c*rist. [13] .i. *fonrochled do airitiu hírisse.* [14] .i. non saluati fuimus acht *im*murgu *torbe recto* custodia tantum et reuelatio peccatorum. [15] .i. *ama*l *in bís cometid lammaccu nacharochlat.* [16] .i. *hóchretim inie*s*u c*rist. [17] .i. *trechretim inie*s*u.* [18] .i. *adib ellachti hic*rist. [19] .i. *nisain cach hæ hic*rist *ni mó bríg cach he alailiu.*

29. Si autem uos Christi, ergo Abrachae semen estis, secundum promisionem heredes.[20]

IV. 1. Quanto tempore heres paruulus est, nihil defert a seruo.[21]

Fol. 19d.

2. Sed sub curatoribus,[1] et actoribus [2] est usque ad praefinitum tempus a patré.[3] [4]

3. Ita et nos cum essemus paruuli, sub elimentís huius mundi eramus,[5] seruientes.[6]

4. At ubi uenit plenitudo temporis, misit Deus Filium suum.[7]

5. ut adoptionem filiorum reciperemus.[8]

6. missit Deus Spiritum Filii sui in corda uestra.[9]

9. quomodo [10] conuertemini iterum ad infirma [11] et egena elimenta, quibus denuo seruire uultis? [12]

10. Dies [13] obseruetis, et menses,[14] et tempora,[15] et annos.

11. Timeo uos, ne forte sine causa [16] laborauerim in uobís.[17]

12. Estote síc ut ego, quia et ego sicut uos.[18] Fratres, obsecro uos.[19]

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[20] .i. *ma nudubfcil inellug coirp c*rist *adibcland abrache am*al *sodin* et *itsib atachomarpi abracha*m. [21] .i. [*i*]*scosc* et *cuindrech forcechtarde.*

Fol. 19d.

[1] .i. *foichlorib.* [2] .i. *secndapthib.* [3] .i. *corrupmithich gabáil ferainn do.* [4] .i. *isfech.* [5] .i. *apgitrib* .i. sub mandatís legis l. sub doctoribus legis. [6] .i. *nirrans*am. [7] .i. *intain ropomithich lasinnathir nemde.* [8] .i. *maic ni doso*m adobtione non natura. [9] .i. *arishé ascola friaidgne indathar.* [10] .i. *coir* .i. *cid atobaig dó.* [11] .i. *ciddianepirsom anísiu noch ni rabatar indfirso ria*m *fo recht fetar*licce *ni*anse *ariscum*me *lessom tect fosmachtu rechto* et *fognam doídlaib.* [12] .i. *apgitri.* [13] *sabati.* [14] .i. *kal*ni. [15] .i. *trimsi* l. scenopigia. [16] .i. *inmadæ* l. boni uobís. [17] .i. *ibartintúth madespe dom anop*ridchim. [18] .i. sum .i. homo .i. *nipa ansc dúib mo intsamil* quia ego homo sum. [19] .i. *co bethesi* ut sum.

13. Scitis autem quia per infirmitatem carnis euangelizaui uobís iampridem; et temptationem uestram in carne mea [20]

14. Non spreuistis . . . sed sicut angelum Dei excepistis me, sicut Christum Iesum.[21]

15. Ubi est ergo beatitudo uestra?[22] Testimonium enim perhibeo uobis, quia, si fieri potuisset,[23] oculos uestros eruesetis et dedissetis mihi.[24]

16. Ego ergo inimicus uobís factus sum,[25] uerum dicens uobís?[26]

17. Aemulantur uobis[27] non bene.[28]

18. Bonum autem aemulamini in bono semper, et non tantum cum presens sum apud uos.[29]

Fol. 20a.

20. Uellim autem esse apud uos[1] modo, et motare uocem meam,[2] quoniam confundor in uobís.[3]

21. Dicite mihi, qui sub lege uultis esse.[4]

22. Scriptum est enim: Quoniam Abracham duos filios habuit.[5]

23. Sed qui de ancella, secundum carnem natus est; qui autem de libera, secundum repromisionem est.[6]

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[20] .i. *forrodamar ocprecept dúib* ab incredulís uestrís l. si non passi estis corpore tamen mente *con*passi estis mihi. [21] .i. *uáisliu són dano.* [22] .i. *catte di*diu *farfailtesin*[a] *frinn* ollim nobis facta. [23] .i. *issí inso meít inna failte.* [24] .i. *ciachondesin farsúli dosmbérthe dom.* [25] .i. *lasse forcongur fírinni dúib.* [26] .i. *ni nachcin aile no taid dom.* [27] .i. *nobéttigetar* .i. seodo-apos*toli* .i. *fordobmoinetar niarbarseirc.* [28] .i. *niarmaith frib* non ut ego zelus domus tuae[b] rl. [29] .i. *act basamlid dúib cid immeicndarcus.*

Fol. 20a.

[1] .i. *mad asse dom.* [2] .i. *do barcursagad.* [3] .i. *in tain nombiu ocirbáig airib.* [4] .i. *masued doroigaid.* [5] .i. *canimebuir lib insenchasso.* [6] .i. non secundum uoluntatem carnis *arni robatar accobra colna leoso*m *issuidiu cétach abra*cham *noichtech sarra.*

[a] Sic: leg. *-siu.*

[b] Ps. lxix. 9.

24. haec enim sunt duo testamenta: unum quidem a monte Sina.[7]

26. Illa autem quae sursum est.[8]

27. Laetare, sterilis, quae non paris; erumpe et clama.[9]

V. 2. Ecce, ego Paulus dico uobis,[10] quoniam si circumcídamini, Christus uobís nihil proderit.[11]

3. Testificor autem rursum omni homini circumcidenti sé,[a] quoniam debitor est uniuersae legis faciendae.[12]

4. Euacuati estis á Christo,[13] qui in lege iustificamini,[14] a gratia excidistis.[15]

Fol. 20b.

7. Currebatis bene; quis uos inpediuit[1] ueritati non obaedire?[2]

10. Ego confido in uobís in Domino,[3] quod nihil aliud sapietis;[4] qui autem[5] conturbat uos[6] portabit iudicium.[7]

11. Ergo euacuatum est scandalum crucis.[8]

12. Utinam abscindantur qui uos conturbant![9]

13. Uos enim in libertatem uocati estis, fratres; tantum né libertatem in occassionem carnis detis,[10] sed per caritatem spiritus seruite inuicem.[11]

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[7] .i. *dognither cosmulius indrechto fripersana* et *luccu.* [8] *soos.* [9] .i. *rotbia adbar fáilte.* [10] .i. *ni nach aile assidbeir.* [11] .i. *nib iccfither trechroich crist mafogneith dorecht.* [12] .i. *intí téte forecht nimdibi dlegair docomalnad ind huili rechto.* [13] .i. *nicretid hicrist.* [14] .i. *iar fartoimtinsi.* [15] .i. *doforbadsi.*

Fol. 20b.

[1] .i. *dindriuth forsanobith.* [2] .i. *ciadsléinech fuirib.* [3] .i. *sissi* in domino. [4] .i. *act aní ropridchussa dúib.* [5] .i. *sechip hé.* [6] .i. *dindriuth forsataith.* [7] .i. *digail* .i. *adfether do.* [8] .i. *massu ní imdibe nítorb[e] césad* crist. [9] .i. *doduthris* .i. *baassu limm oldaas fornimdibesi.* [10] .i. *nidérsid forsóiri arfognam.* [11] *fognad cach dialailiu.*

[a] MS. ré.

15. Quodsi inuicem mordetis, et comeditis,[12] uidete ne ab inuicem consummemini.[13]

16. Dico autem: Spiritu ambulate.[14]

17. Caro enim concupiscit aduersus spiritum.[15]

18. Quod si spiritu docemini, non estis sub lege.[16]

19. Manifesta sunt autem opera carnis, quae sunt fornicatio, inmunditia, luxoria.[17] [18]

20. Idolorum seruitus,[19] ueneficia.[20]

21. commensationes.[21]

22. Fructus autem spiritus est caritas, gaudium, pax, patientia, etc.[22]

Fol. 20c.

24. Qui autem sunt Christi, carnem [suam] crucifixerunt.[1]

25. Si uiuimus spiritu, spiritu et ambulemus.[2]

VI. 1. si praeoccupatus fuerit homo in aliquo delicto . . . huiusmodi instruite in spiritu mansuetudinis;[3] considerans teipsum, [ne] et tu tempteris.[4]

2. Alter alterius onera portate,[5] et síc adinplebitis[a] legem Christi.[6]

3. si quis existimet se aliquid esse.[7]

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[12] .i. *ma beith miduthracht* et*digal lacách uáib dialailiu.* [13] .i. *beith formenme and arnafoirenea forcrabud and* .i. *hibarpeccad cenaithirgi.* [14] .i. *issí inso mochomairle.* [15] .i. *fomnid insin.* [16] .i. *masudureír spirito ataaith.* [17] *téte.* [18] .i. *rofitir cách ni fiú comitecht doib.* [19] .i. *sant.* [20] .i. *aipthi.* [21] .i. *comithi.* [22] .i. *coir cid* caritas *no bed itossuch* sine qua uirtutes cæterae non reputantur.

Fol. 20 c.

[1] .i. *conafil dualchi na accobra colnidi leu.* [2] .i. *massu spirtide armbethu bat spirtidi arñgnímæ.* [3] .i. *istacair censæ occaforcitul.* [4] .i. *naimroimser.* [5] .i. *fulget.* [6] .i. *mad cumme imned ácheli* et *aimned fessin.* [7] [in marg.] .i. *besni.*

[a] MS. etimplebitis.

4. Opus autem suum probet unusquisque,[8] et síc in semet ipso tantam gloriam habebit, et non in altero.[9]

5. Unusquisque enim honus suum portabit.[10]

6. Communicet . . . ei qui se catechizat, in omnibus bonís.[11]

8. qui seminat de carne sua, de carne et metet corruptionem,[12] qui autem seminat in spiritu, de spiritu metet uitam aeternam.[13]

9. Bonum autem facientes, non deficiamus,[14] tempore enim suo metemus non deficientes.[15]

10. dum tempus habemus,[16] operemur bonum ad omnes.[17]

11. Uidete qualibus litteris scripsi uobis [18] mea manu.[19]

12. Quicumque [enim] uolunt placere in carne,[20] hii cogunt uos circumcidi, tantum ut crucis Christi persecutionem non patiantur.[21]

13. Neque enim qui circumciduntur, legem custodiunt; [22] sed uolunt uos circumcidi,[23] ut in carne uestra glorientur.[24]

14. Mihi autem absit gloriari,[25] nisi in cruce Domini nostri Christi, per quem mihi mundus crucifixus est, et ego mundo! [26]

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[8] .i. *benad friachubus fessin.* [9] [in marg.] Hier*onymus*: *forrochongart itossuch* spiritalibus ut indoctos bene instruerent ut alter alterius honera portaret híc e contra praecipit ut inbicelliores instructi magistrís benefaciant. [10] .i. *andogena cách ished beschobuir dó.* [11] .i. *icachréit rohí aless.* [12] .i. pæna perpetua *inndúlchinne.* [13] .i. *bidsí afochricc.* [14] .i. fide operæ *naanam didénum maith codonroib* uita aeterna ut dicitur qui perseuerauerit rl. [15] .i. *intain bemithich* .i. in die iudiccii. [16] .i. noui l. *saigul.* [17] .i. *dénum maith fricách.* [18] .i. *décith anroscribus dúib.* [19] .i. *ninachaile.* [20] .i. *tol cholno forchanat.* [21] .i. *isdo dágniat maith leu indocbál apstal doib* et *ní fodmat ingreimm archroich* crist. [22] .i. *ní comalnatsom cid feissne recht.* [23] .i. *dofuthractar fornimdibesi.* [24] .i. *condartar ainm napstil doib treprecept nimdibi dúibsi.* [25] .i. *nitachummese friusom.* [26] .i. *amal damarb inadnacul marb cechtar nathar dialailiu* ego et mundus.

Fol. 20d.

16. Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia,[1] et super Israhel Dei.[2]

17. De caetero[3] nemo mihi molestus sit;[4] ego enim stigmata[5] Iesu in corpore meo porto.[6]

EPISTOLA AD EPHESIOS.

I. 3. Benedictus Deus[7] et Pater Domini nostri.[8]

4. Sicut elegit nos in ipso ante mundi constitutionem, ut essemus sancti.[9]

5. Qui praedistinauit nos in adoptionem filiorum.[10]

6. In laudem gloriae gratiae suae, in qua gratificauit nos in dilecto Filio suo.[11]

7. In quo habemus redemptionem[12] per sanguinem eius,[13] remissionem peccatorum, secundum diuitias gratiae eius.[14]

8. Quae superabundauit in nobís,[15] in omnia sapientia et prudentia.[16]

9. Ut notum faceret nobís[17] sacramentum uoluntatis suae,[18] secundum bonum placitum eius.[19]

Fol. 20d.

[1] .i. *ropcorœ doib fridia* et *doíni* .i. *forsnahí comalnatar toil dǽ.* [2] .i. sanctos uidentes deum et *comalnatar toil dǽ.* [3] .i. tempore .i. *ciadodrigénsid cosse.* [4] .i. *nímthomoldid dodígail fairib.* [5] *in dá érrend* .i. turmenta flagil*lorum.* [6] .i. *mind nabstalacte* .i. *conicimm dígail* et *cosc neich.* [7] .i. *indeacht.* [8] .i. *sech isintathir.* [9] .i. *isdo donrograd.* [10] .i. *isdichein immunrordad condanmaicc togu* non naturae. [11] .i. *ronnír* et *ronlín dírath inspir*to. [12] .i. *arisindóiri robámmar.* [13] .i. *tresinfuil storidi doresset assathóib intain rombói fricroich* et *tresinfuil spirtáldi adoparar cachdia forsindaltoir.* [14] .i. *ar niarilsemni act dígail.* [15] .i. *isimde dorrindnacht dún.* [16] .i. *forbœ cáingníma.* [17] .i. *condidtucmisni.* [18] .i. *rúin arnicceni.* [19] .i. *iarsinchaíntoil.*

Fol. 21 a.

10. In dispensationem plenitudinis temporum,[1]
11. nos sorte uocati sumus, praedistinati.[2]
12. Ut simus in laudem gloriae eius nos, qui ante speraui-
mus in Christo.[3]
13. signati [4] estis Spiritu promissionis sancto.[5]
14. Qui est pignus hereditatis nostrae, in redemptionem
adquissitionis,[6] in laudem gloriae ipsius.[7]
17. Ut Deus Domini nostri Iesu Christi, Pater gloriae, det
uobis spiritum sapientiae.[8]
18. Inluminatos oculos cordis uestri,[9] ut sciatis quae sit
spes uocationis eius, et quae diuitiae gloriae hereditatis eius
in sanctis.[10]
20. suscitans illum á mortuis,[11] et constituens ad dexteram
suam in caelestibus.[12]
21. Supra omnem principatum et potestatem et uirtutem
et dominationem,[13] super omne nomen quod nominatur.[14]
22, 23. ipsum dedit caput supra omnem aeclesiam, quae est
corpus ipsius [15] et plenitudo eius qui omnia in omnibus
adimplet.[16]
II. 1. Et uos, cum essetis mortui delictis et peccatis uestris.[17]

Fol. 21 a.

[1] .i. *condidtísed indaimser bachomadas dó.* [2] .i. *iscián arfolmas dún insin.* [3] .i. per profetas *donicfad cucunn.* [4] [in marg.] *siglithi.* [5] .i. *atácomarde fuirib* .i. spiritus sanctus. [6] .i. *comarde artaidchrecce* et *ar nícce insin.* [7] .i. *ní donach oipred ailiu.* [8] .i. *ished inso noguidimm* .i. *conducaid etargne ń dǽ* et *conaroib temel innatol domunde tarrosc fornanme.* [9] .i. *coropféig rosc fornaume.* [10] .i. *indocbál dunni ama*l *indocbáil dǽ.* [11] .i. *nibouisse abuith isinteglugsin* .i. mortuorum. [12] .i. *nifarcuairt parche docoid.* [13] [in marg.] .i. *dobeir inso arnab uilib cumactib dichoissin inim* et*tala*m *arailiu isarnaib grádib nemdib* tantum et *nibo decming rombed imthanad hisnidib combad náisliu cachgrád alailiu* ut est in gradibus terrenís. [14] .i. *oscech aunimm ainmnigther.* [15] .i. sancti et iusti *ithé aschorp doso*m christus *aschenn ind nóib aschorp.* [16] .i. *nítat ildáni do óenfiur* et *ní óen dán dosochuidi.* [17] .i. *níarilsid.*

Fol. 21 b.

2. spiritus qui nunc operatur in filios defidentiae.[1] [2]

3. conuersati sumus in desiderís carnis nostrae, facientes uoluntates carnis[3] et cogitationum; et eramus natura filii irae, sicut et caeteri.[4]

4. Misertus est nostri.[5] [a]

5. conuiuificauit nos [in] Christo.[6]

6. consedere fecit in coelestibus in Christo Iesu.[7]

7. Ut ostenderet in saeculís superuenientibus abundantes diuitias gratiae suae.[8]

10. in operibus bonis quae praeparauit, Deus ut in illis ambulemus.[9]

11. circumcisio in carne,[10] manu facta.[11]

12. Quia eratis . . . sine Christo . . . et hospites[12] testamentorum.[13]

13. Nunc autem in Christo Iesu, uos, qui aliquando eratis longe, facti estis prope in sanguine Christi.[14]

14. Ipse enim est pax nostra; qui fecit utraque unum, et medium parietem machiriae soluens,[15] inimicitias in carne sua;[16]

Fol. 21 b.

[1] .i. *amirisse* l. *deirchóintea derochóinet anicc trechesad cr*ist. [2] .i. *am*al *gnís t*ra *cr*ist in iustis ut paulus dicit qui operatur in nobís *issamlid da*no *gniith demun* in filiís defidentiae *maic inso t*ra *ógním* et non filii natura. [3] .i. *ninruc formaith ar sóire.* [4] .i. *ni ó aicniud nacétne tuisten act is oaicniud pectho doforchosalsa*m *ó adam.* [5] .i. *ropothróg laiss armbuith fomám pectho.* [6] .i. *am*al *dorodiusgad cr*ist. [7] .i. *isicr*ist *beimmi iartecht innonn.* [8] .i. *isarathsom ronníccni* et non merita. [9] .i. *itrédiu* .i. *rospridach roscomal*nastar *rosdánigestar dún codos gnem.*[b] [10] .i. *israhelde.* [11] .i. *niimdibe dualche robói lasuidib act is imdibe colno.* [12] .i. *nirbo áis muntaire.* [13] .i. *rechto* et *faithæ.* [14] .i. *nidad óegid na æchtrinn in fechtso.* [15] .i. *conascrad di*diu *iártichte cr*ist *in*maceries *robói et*er *dia* et *duine* .i. peccatum et *robói eter corpu* et *anmana.* [16] .i. *ceín rombói* in carne.

[a] Not in Vulg.

[b] The third down-stroke of the *m* has a tail, as in *dom*, 21c. 9; but there is no final *i*.

Fol. 21 c.

15. Legem mandatorum[1] decretis euacuans.

16. Et reconciliet ambos in uno corpore.[2]

18. Quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem.[3]

19. estis ciues sanctorum, et domistici Dei.[4]

20. Superaedificati super fundamentum apostolorum et profetarum,[5] in ipso summo angulari lapide, Christo Iesu.[6]

21. In quo omnis aedificatio constructa crescit in templum sanctum [in] Domino.[7]

22. In quo et uos aedificamini in habitaculum Dei.[8]

III. 1. uinctus sum Christi Iesu, pro uobis gentibus.[9]

4. Prout[10] potestis legentes intellegere[11] prudentiam meam,[12] in misterio Christi,[13]

5. reuelatum est sanctis apostolis eius et profetís;[14]

6. Gentes esse coheredes,[15] et concorporales,[16] et conparticipes promissionis,[17] eius in Christo Iesu per euangelium.[18]

7. Cuius factus sum ego minister,[19] secundum donum gratiae Dei.[20]

Fol. 21 c.

[1] .i. *forbanda recta.* [2] .i. *trethindnacul innandánæ inspirito dochách.* [3] .i. *doratad spirut dún úli diarnóinugud.* [4] .i. *adib óis muntire infectso.* [5] [in marg.] .i. *apstil didiu cetathuidchetar issacumtach* et*fáithi sissi iarum* crist *di*diu *issí inchathir indnóib ata ellachti hi*crist *ithé* ciues. [6] .i. *anaslie uilnech and* iesu crist .i. *congaibther tóib* et *airchinn and* rl. [7] .i. *comthinól innanóib asberr tempul doib hóre atreba* crist *indib* .i. *doatrob do dia and.* [8] .i. *adibatrab dodia infectso.* [9] *hóre nopridchim dúibsi ished dathar dom.* [10] *amail.* [11] .i. *mod conidtuccid.* [12] l. *cid beicc daucbaid si a*prudentia mea. [13] .i. *iprecept sos*céli christi. [14] .i. *preceptorib.* [15] .i. *ished rofoilsiged dosnidib.* [16] .i. *ellachti icorp c*rist. [17] .i. misteriorum *hóre adi[b]ellachti icorp* crist *robiasi indindocbál doratad dosuidiu.* [18] .i. *trechomalnad sos*céli. [19] .i. *isocprecept sos*céli *attó.* [20] .i. *israd dǽ immidforling domsa nimmarilliud.*

9. Et inluminare omnes,[21] quae sit dispensatio sacramenti absconditi a seculis,[22] in Deo.[23]

Fol. 21d.

10. Ut innotescat princip[at]ibus et potestatibus in caelestibus per æclesiam multiformis sapientiae Deí.[1]

11. Secundum praefini[ti]onem saeculorum.[2]

13. Propter quod quesso ne defic[i]atis in tribulationibus meís pro uobís,[3] quae est gloria uestra.

14. flecto genua mea ad Patrem Domini nostri,

15. Ex quo omnis paternitas in caelís et in terra nominatur.[4]

16. Ut det uobis . . uirtute roborari per Spiritum eius.[5]

17. in caritate radicati et fundati.[6]

18. Ut possitis conprehendere cum omnibus sanctis,[7] quae sit latitudo, et longitudo, et sublimitas, et profundum.[8]

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[21] .i. *condidtuctis.* [22] .i. *rún icce incheneli dóine* et *dánigthea inspirito nóib doib ropoinfolgithe irrúnaib* diuinitatis et *ní fitir cid muntar nime* con*idrofoilsigsetar apstil doib* .i. *dochretmechaib* noui tes*tamenti* et *domuntir nime.* [23] .i. *isindeacht.*

Fol. 21d.

[1] [in marg. sup.] .i. *tuicsom inda nainmso* tantum pro omnibus gradibus caelestibus *arnietetár* [a] *muntar nime* mister*i*a incarnationis donec reuelata sunt per apostolos ut dictum est quis est iste rex gloriae Aliter *is* pro omnibus gradibus aeclesiae noui testamenti quibus apos*toli* praedicauerunt *ataat sidi* .i. *acomairbert biuth* ut nostra co*n*uersatio rl. l. in donís caelestibus. [2] .i. *is dichéin dorogart.* [3] .i. *nibadimicthese libsi cia beo hifochidib aru*gloria *duibsi óu.* [4] .i. *cachdúil dianeper aium nathar inim* et *ita*l*am isóudathir dó.* [5] .i. *ɔroib delb inspirito foirib.* [6] .i. *rob clandad* et *robfothiged dosuut* [in marg.] *clan.* [7] .i. *am*[*al*] *donducatsidi.* [8] .i. *irrúnaib* diuinitatis *acethardeso* et in cruce christi l. quattuor uirtutes anime. [in marg.] .i. scientiae incarnationis christi uel diuinitatis eius. dextera christi saluauit sinistram mundi laeua eius saluauit dexteram partem capud orientem redemit plante occidentem.

[a] *arnifitetar*, Zimmer. The word is certainly obscure.

20. Ei autem, qui potens est omnia facere superabundanter,[9] quam petimus aut intellegimus.[10]

IV. I. Obsecro itaque uos, ego uinctus in Domino, ut digne ambuletis uocatione qua uocati estis.[11]

2. subportantes inuicem in caritate.[12]

5. Unus Dominus, una fides, unum babtisma.[13]

Fol. 22a.

7. Unicuique autem nostrum data est gratia[1] secundum mensuram donationis Christi.[2]

8. Propter quod dicit . . dedit dona hominibus.[3]

9. Quod autem ascendit, quid est,[4] nisi quia et discendit[5] primum in inferiores partes terrae?[6]

10. et qui ascendit,[7] super omnes caelos.[8]

11. ipse dedit . . alios . . doctores.[9]

12. Ad consummationem sanctorum in opus ministerii,[10] in aedificationem corporis Christi.[11]

13. Donec occurramus omnes in unitatem fidei, et agnationem[a] filii Dei,[12] in uirum perfectum, in mensuram aetatis plenitudinis Christi.[13]

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[9] .i. *ismóa dongnísom oldaas dontlucham.* [10] .i. *cid ani nádguidemni.* [11] .i. *oadcuaid ruín ícce incheneli dóine* et *andorigeni dia airriu demaid asber iarum dano arandathidisom dimaith.* [12] .i. *ainmne dochách* contra alium. [13] .i. *cesuthréde intummud.*

Fol. 22a.

[1] .i. *deoladacht.* [2] .i. (*amal rombo chuimse ladi*)*a dochách.* [3] .i. *ished ón saigessom.* [4] .i. ascendit *doepert dosom.* [5] *cith.* [6] .i. *isairi asberar* ascendit *dó.* [7] *cithisse.* [8] .i. *arnaibréib ilib.* [9] .i. *anamchairtea.* [10] .i. *dofoirbthigud* .i. *corropfoirbthe cách* in operibus ministerii æclesiae. [11] .i. *ished dotheit de treilar nandáne inilur napersan.* [12] .i. *condernam andorigeniside.* [13] .i. *óis foirbthe arnialind inball nádchometig donchorp.*

[a] Sic. Vulg. agnitionis.

14. paruuli fluctuantes,[14] et circumferamur omni uento,[15] doctrinae . . . in astutia ad circumuentionem erroris.[16]

15. caput Christus;

16. ex quo totum corpus conpactum[17] . . . secundum operationem[18] in mensuram uniuscuiusque membri.[19]

17. dico, et testificor in Domino.[20]

18. Propter caecitiam[a] cordis ipsorum.[21]

19. disperantes semet ipsos tradiderunt inpudicitiae.[22]

21. Si tamen illum audistis,[23] . . . sicut est ueritas in Iesu.[24]

22. Deponere uos . . . ueterem hominem,[25] qui corrumpitur secundum desideria erroris.[26]

24. induite nouum hominem,[27] qui secundum Deum creatus est[28] in iustitia et sanctitate ueritatis.[29]

25. Propter quod deponentes mendacium,[30]

Fol. 22b.

loquimini ueritatem unusquisque cum proximo suo, quoniam sumus inuicem membra.[1]

26. Irascemini,[2] et nolite peccare;[3] sol non occidat super iracondiam uestram.[4]

27. Nolite locum dare diabulo.[5]

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[14] .i. *ó adchaib* seodoapos*tolorum*. [15] .i. *ócachathig*. [16] .i. remedium .i. *isamre leu cách icomrorcuin* ut dicant *niansu dúnni oldaas dochách*. [17] .i. *uisse inboiil dóass ónchiunn*. [18] .i. *cachboill* alio. [19] .i. gratiae *doratad dochách*. [20] .i. *asfenimm* .i. *guidimm*. [21] .i. *is* est[b] *cém*. [22] .i. *anicc*. [23] .i. *sechracualid asné*. [24] .i. *badifiriáinsi hóre adibellachti* in christo *am*al *asfirianso*m. [25] .i. *dluimm innasenpecthe* l. adam cum actibus. [26] .i. *hore* con*éitgid doib*. [27] .i. *dluim innasualche* l. christus cum op*e*ribus. [28] .i. per spiritum sanctum *is*s*piritide induine hisiu*. [29] .i. *issi aimthuge*. [30] .i. *hóre adibdóini nui*.

Fol. 22b.

[1] . . . . *chibthascrad* . . . . . *hóre adib baill*. [2] .i. *fribarpecthu arnarobat lib*. [3] .i. . . . . [4] .i. christus .i. *arnibíso*m *illestur ferce* l. discritionis. [5] .i. *athuidecht icride tar ési dǽ*.

[a] caecitatem, Vulg. [b] MS. ÷.

28. Qui furabatur iam non furetur;[6] magis autem laboret, operando manibus [suis] quod bonum est.[7]

30. nolite contristare Spiritum sanctum Dei, in quo signati estis in die[m] redemptionis.[8]

32. donantes inuicem.[9]

V. 1. Estote ergo emitatores Dei, sicut filii carissimi,[10]

2. Et ambulate in dilectione Dei, sicut et Christus dilexit nos,[11] et tradidit semetipsum pro nobis oblationem[12] et hostiam Deo in odorem suauitatis.[13]

3. omnis inmunditia, aut auaritia, nec nominetur in uobis,[14] sicut decet sanctos.[15]

4. Aut turpitudo,[16] aut stultiloquium,[17] aut scurilitas,[18] quae ad rem non pertenet.[19]

5. omnis fornicator,[20] aut inmundus, aut auarus, quod est idolorum seruitus,[21] non habet hereditatem in regno Christi et Dei.[22]

6. Nemo uos seducat inanibus uerbís.[23]

10. Probantes[24] quid sit bene placitum[25] Deo;

11. nolite commonicare operibus inf[r]uctuossís tenebrarum.[26]

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[6] .i. *nagatad dia nairi esé* ádeo l. sempliciter. [7] .i. *madudéll ní taibred ní taraéssi dobochtaib* de labore suo. [8] .i. *ar amal forcomnucuir* homo ad imaginem dei *itossug* síc *forcomnucuir do deilb spir[to] infechtso.* [9] .i. *andorogba cách frialaile.* [10] .i. *hore adiboill crist* et *adibcorp do.* [11] .i. *mór intserc condechuith* in crucem pro nobís ut d*icit* tradidit rl. [12] .i. *lindidbairt* .i. pro sanguine. [13] .i. *rolín inbith nuile* et caelum *bolad inna idbairtesin.* [14] .i. *nabad hed améit nádmbǽ* rl. [15] .i. cremina non cogitare *iscomarde óisa foirbthi insin.* [16] *dronei.*[a] [17] .i. *nitat midrera óisa foirbthi insin.* [18] *enchache.* [19] .i. *dothorbu.* [20] .i. *cachcenele nétrid.* [21] .i. *arméit inpectho* et *ar chosmili infognama dognither doib.* [22] .i. *sech.* [23] .i. *ciasbera nech ropia nem ciadugneid narétusa nipafír.* [24] .i. faciente l. *annonderbid.* [25] .i. *toltanach.* [26] .i. *nabith icobadlus doib aratá torad lagnimu soilse* .i. praemia aeterna *nifil im*murgu acht infructuosa.

[a] Something seems lost at the end; the *i* may be the left hand stroke of *n* or *m*.

Fol. 22c.

13. Omnia autem quae arguuntur, a lumine manifestantur,[1] omne enim quod manifestatur, lumen est.[2]

14. Et inluminabit tibi Christus.[3]

15. Uidete itaque, fratres, quomodo caute ambuletis.[4]

17. nolite fieri inprudentes,[5] sed intellegentes.[6]

18. nolite inæbriari uino, in quo est luxoria; sed impleamini Spiritu sancto.[7]

19. Loquentes uobismet ipsís in salmís.[8]

22. Mulieres uirís suís subditae sint, sicut Domino.[9] [10]

24. sicut aeclesia subiecta est Christo, ita et mulieres uirís suis in omnibus.[11]

25. Uiri, dilegite uxores uestras.[12]

28. Ita [et] uiri debent delegere uxores suas,[13] ut corpora sua.[14] Qui suam uxorem dilegit, se ipsum dilegit.[15]

29. fouet eam, sicut et Christus æclesiam,

30. Quia membra sumus corporis eius.[16]

32. Sacramentum hoc magnum est.[17]

33. Uos singuli, unusquisque suam uxorem sicut sé ipsum diligat,[18] uxor autem ut timiat uirum[19] suum.

Fol. 22c.

1 .i. *dosnucci inti dodarogart.* 2 .i. *inti adeirrig treprecept do ispreceptóirside iarnaithirgi.* 3 .i. *combasoilsesiu* sicut christus lux est. 4 .i. *ni imthesid cen imdéicsin.* 5 .i. *cen pennit* et non facere bonum. 6 .i. *gáith.* 7 .i. *ibid imról disuidiu.* 8 .i. *forcanad cách alaile* l. *irnigdid* dilegenter. 9 .i. *arisball dic*rist *infer* et *isball dindfiur inben.* 10 .i. [in marg.] .i. *isbés* tra *dosom anisiu cosc innamban* (*ito*)*ssug* et *atabairt fochumactc* (*a*)*feir armbat* (*i*)*rlamude indfir fochumacte déi combi iarum* *coscitir indfir* et *doairbertar foréir dǽ* síc in seruís et in dominis et in filiis et in patribus facit. 11 .i. *niéilnithe di*diu *accomol c*rist *ct naœcilso istacair arn̄dip samlid dochách.* 12 .i. subiecire mulieres uiro dilegere *donfiur im*murgu muli*eres.* 13 .i. *am*al *ascorp doc*rist æclesia *iscorp* mulier uiro. 14 *amail ata.* 15 .i. *nibuide fris iscorp do.* 16 .i. *isfollus indiunni á*fouere *hisin.* 17 .i. *hore isdoc*rist et *dondeclis is immaircide.* 18 .i. *ar isdinchorp inball.* 19 *carad* uir mulier*em* timiat mulier uirum.

VI. 1. Filioli, obaedite parentibus uestrís[20] in Domino, hoc enim iustum est.[21]

Fol. 22 d.

4. sed educate illos in disciplina.[1]

5. Serui, obædite dominís carnalibus.[2]

6. Non ad oculum seruientes, quasi hominibus placentes; sed ut serui Christi, facientes[3] uoluntatem Dei ex animo.[4]

7. Cum bona uoluntate seruientes.[5]

9. Et uos, domini, eadem facite illís,[6] . . . scientes quia et illorum, et uester Dominus est in caelis.[7]

10. De caetero,[8] fratres, confortamini in Domino.[9]

11. Induite uos armatura[10] Dei,[11] ut possitis stare aduersus insidias diabuli.[12]

12. Quoniam non est nobis conluctatio aduersus carnem.[13]

13. Propterea accipite armatura[m] Dei,[14] ut possitis resistere.[15]

14. State ergo succincti lumbos uestros in ueritate;[16]

15. Et calciati pedes in praeparatione euangeli pacis.[17]

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[20] .i. *osechtar inmuntar uile arnaroib naeicmailt inellug inna æcaillse.* [21] .i. *issuisse.*

Fol. 22 d.

[1] .i. *forcanid.* [2] .i. *armbat irlithiu dé* domini mandatís dei. [3] .i. *arisfreci̇̇dircside diamogaib nidernat sidi ní nadfiastar side.* [4] .i. *óduthracht.* [5] .i. *bad hothoil infognam.* [6] .i. *nachiberpidsi* d*ano ibarcumachtu.* [7] .i. *óenchoimdiu lib.* [8] .i. tempore *osund innonn.* [9] .i. in exemplo et in uirtute domini *arcongéna dia frib.* [10] [in marg.] *aithirgabu.* [11] .i. *gaibid armma dǽ foirib dochathugud fridiab*ol. [12] .i. *nibécen naaill act* resistere tantum ut est resistite diab*ulo* et fugiet a uobís. [13] .i. *combctis arma cholno leu.* [14] .i. *hóre ataad icath* l. eo quod non est uobís *con*luctatio aduersus carnem *bad* armatura dei *bess lib nábat nacha arm aili.* [15] .i. *actrobed arma dæ foirib.* [16] .i. *criss firinne immib.* [17] .i. *córc eter dia* et *duine* rl.

16. In omnibus sumentes scutum fidei, in quo possitis omnia tela nequisimi ignea exstingere.[18]

17. Et galeam salutis adsumite.[19]

18. Per omnem orationem et obsecrationem orantes omni tempore[20] in spiritu,[21] et in ipso uigilantes[22] in omni instantia,[23] et obsecratione[24] pro omnibus sanctis,[25]

19. Et pro me, ut detur mihi sermo,[26] ad apertionem oris mei[27]

Fol. 23a.

cum fiducia, notum facere mysterium Euangelii.[1]

20. Pro quo legatione fungor in catena;[2] ita ut in ipso audeam, prout oportet me, loqui.[3]

21. Ut autem et uos sciatis quae[4] circa me sunt,[5] quid agam,[6] omnia uobis nota faciet Tychicus,

22. Quem misi ad uos in hoc ipsum.[7] ut . . . consularetur corda uestra.[8]

23. Pax fratribus et caritas cum fide.[9]

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[18] .i. *araclessid* .i. *irchlige.* [19] .i. *bid ícc duibsi ón.* [20] .i. *conétid inclaidebsin.* [21] .i. *bad spirdide inguide.* [22] .i. *icachthairismichi.* [23] [in marg.] *ingreschi.* [24] .i. *conetid aspirdidesin.* [25] .i. *napadairib far nóinur.* [26] .i. *ished asdilem lium rath* precept*e.* [27] .i. *dond irsolcoth* ad p*rae*dica*ndum.*

Fol. 23a.

[1] .i. *cenchondarcilli.* [2] .i. *isara*precep*t attósa isslabrid.* [3] .i. *fib as deg ropriched.* [4] .i. uincula. [5] .i. *corrofessid file cuimrecha formsa.* [6] .i. *imbanacol dom fa nac.* [7] .i. *isdosund rofóided.* [8] .i. *hóre cretes sochuide* deo per p*rae*dicationem meam. [9] .i. *itseúit macc ngor.*

EPISTOLA AD PHILIPPENSES.

I. 1. Paulus[10] et Timotheus[11] . . . omnibus sanctis in Christo Iesu.[12]

4. Semper in cunctís orationibus meis pro omnibus uobís,[13] cum gaudio,[14]

5. Super commonicatione uestra in euangelio [Christi],[15] a prima die,[16] usque nunc.[17]

6. Confidens hoc ipsum,[18] quia is, qui coepit in uobis opus bonum, perficiet[19] usque in diem Christi Iesu.[20]

7. Sicut est mihi iustum[21] hoc sentire pro omnibus uobís,[22] eo quod habeam in corde uos,[23] . . . et in defensione,[24] et confirmatione euangilii,[25] socios gaudii mei omnes uos esse.[26]

8. Testis enim mihi est Deus, quomodo cupiam omnes uos.[27]

9. Et hoc oro,[28]

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[10] *ni tuicsom* sunt *tra ainm nabstil arisfoirbthe incách diaroscribad* et *ni ccen acairigud.* [11] *daltc side dosom.* [12] .i. *inellug coirp* crist. [13] .i. *doadbadar nanetrantach áirnigdesom* et *asnirecessach* pro fidelibus. [14] .i. *nidiliu nech limm alailiu.* [15] .i. *hore nocomalnid* et *nopridchid* soscéle sicut ego. [16] .i. *ropridched dúib.* [17] .i. *cossalaasa.* [18] .i. *istarisse limm inso.* [19] .i. *berthi leiss cocenn.* [20] .i. *etarscartha coirp* et *anme* l. iudicii. [21] .i. *amal ascoir domsa.* [22] .i. *cáintoimtiu diib.* [23] .i. *isdúthracht limm cáinteist diib.* [24] .i. *ished rom both dom.* [25] .i. *achomalnad* et *aprecept ishé dcimnigud* soscéli. [26] .i. gloriæ dei *combad accomaltisi limsa.* [27] .i. *isdia rofitir rofitir forsercsi limsa.* [28] .i. *dilem limm inso.*

Fol. 23b.

ut caritas uestra magis ac magis abundet in scientia,[1] et omni sensu.[2]

10. Ut probetis potiora,[3] ut sitis sinceres et sine offensa.[4]

11. Repleti fructu iustitiae.[5]

12. Scire autem uos uolo, fratres, quia quae [6] circa me sunt, magis ad profectum uenerunt euangelii.[7]

13. Ita ut uincula mea manifesta fierent in Christo in omni praetorio,[8] et in ceteris omnibus; [9]

14. Et plures e fratribus [10] in Domino confidentes uinculís meís,[11] abundantius auderent sine timore uerbum Dei loqui.[12]

15. Quidam quidem [et] propter inuidiam et contensionem,[13] quidam autem [14] et propter bonam uoluntatem Christum praedicant; [15]

16. Quidam ex caritate,[16] scientes quoniam in defensionem euangelii possitus sum; [17]

17. Quidam autem ex contentione Christum adnuntiant non sincere,[18] existimantes presuram [19] [20] se suscitare uinculís meis.[21]

Fol. 23b.

[1] .i. *corrop mooassamoo* et *corrop ferrassaferr donimdigi*[*d*]*desseirc dé* et *comnessim.* [2] .i. *icachsens foirbthiu.* [3] *dersciddu.* [4] .i. *diuti dúthrachtig dochomalnad* soscéli. [5] .i. *tresambí bethu suthin.* [6] .i. uincula. [7] .i. *hore amessaminse* precepte *asmochuimriug islia de creitfess.* [8] [in marg.] *rigteg.* [9] .i. *rofess cid itaig ríg am*al *rofess itaig cáich.* [10] .i. *istarissiu leu* precept soscéli *infecht so.* [11] .i. *hóre nopridchim se asmochuimrigib.* [12] .i. *itessamnu de arrofitetar is arnach nindocbáil móir fodaimim se inso.* [13] .i. *œit leu* precept *domsa seccu.* [14] .i. *it maithiside.* [15] *arcaínduthracht.* [16] .i. *itinonnside* et qui bona uolun*tate.* [17] .i. *isairi fodaimimse imnetha.* [18] .i. contra mé *am*al *bid œet limsa moort dogabál darmchenn cein rongabus icarcair.* [19] *airchur.* [20] .i. *niarcaínduthracht domsa dognither.* [21] .i. *combad imned foraraill* dom*sa* .i. *mobuith icarcair* et *moort dogabál.*

18. Quid enim? dum omni modo,[22] Christus siue per occassionem,[23] siue per ueritatem, adnuntiatur.[24]

19. Scio enim quoniam hoc mihi prouenient in salutem, per uestram orationem,[25] et subministrationem spiritus.[26]

20. Secundum exspectationem et spem meam,[27] . . . nunc magnificabitur Christus[28] in corpore meo.[29]

22. Quod si uiuere in carne, hic mihi fructus[30] operis est,[31] et quid elegam ignoro.[32]

23. Coartor autem e duobus:[33] desiderium habens desolui,[34] et esse cum Christo, multo enim melius.[35]

24. Permanere autem in carne,[36] necessarium est propter uos.[37]

25. Et hoc confidiens scio.[38]

27. Tantum,[39] digne euangelio Christi conuersamini,[40] ut siue cum uenero, et uidero uos, siue absens, audiam de uobis,[41]

Fol. 23c.

quia[1] statis in uno spiritu unianimes,[2] conlaborantes in fide euangelii;[3]

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[22] *saichi crud.* [23] .i. *immi tremmiscuisse* ut seodo*apostoli.* [24] .i. *ni imued lim act rop* crist *pridches* et *immerada cách.* [25] .i. significat humiliter *folilussa na fochidi* per uestram orationem. [26] .i. *treláthar inspirto.* [27] .i. *iarsindindnidiu araneutsa.* [28] .i. *trechomalnad* et *precept* *soscéli.* [29] .i. *ciababeo bid doprecept anme* crist. [30] *noibad sochuide trium.* [31] .i. *istorbe cid ed ón.* [32] .i. *imba bás babethu.* [33] .i. *ciade dogega.* [34] .i. *ished cétmus asaccobor limm féin.* [35] .i. *baferrsón limsa.* [36] .i. *issí indalagobél inso domimmuirc.* [37] .i. *taschidetu farniccesi tre*precept et *forcital.* [38] .i. *ishedón bias and.* [39] .i. *actnammá.* [40] .i. *conrochomalnid* et con*ropridchid so*scéle. [41] .i. *imb icéin fa inaccus beosa ni*con*chloor act forcainscél.*

Fol. 23c.

[1] *ol.* [2] .i. *ishedón asmaith lesso*m *dochluas* sicut scriptum est, erat illis corpus unum et anima una. [3] .i. *e*ter *comalnad* et *precept.*

28. Et in nullo terreamini ab aduersarís,[4] quae illis [est] causa perditionis,[5] uobís autem salutis.[6]

29. Quia uobis donatum est pro Christo, non solum ut in eum credatis, sed etiam ut pro illo patiamini,[7]

II. 1. si quod solacium caritatis,[8] si qua societas spiritus,[9] si qua uiscera misericordiae.[10]

2. Inplete gaudium meum,[11] ut idem sapiatis, eandem caritatem habentes;[12]

3. Nihil per contentionem neque, per inanem gloriam,[13] sed in humilitate[14] superiores sibi inuicem arbitrantes.[15]

4. Non quae sua sunt singuli querentes, sed [ea] quae aliorum.[16]

5. Hoc enim sentite in uobís, quod et in Christo Iesu.[17]

6. Qui cum in forma Dei esset.[18]

9. . . Deus . . . donauit illi nomen quod est super omne nomen.[19]

11. Et omnis lingua[20] confiteatur.[21]

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[4] .i. *nitarlicid traigid* seodoapos*tolorum*. [5] .i. *imfolngi apthin doibso*m. [6] .i. *isfochunn ícce dúibsi foditiu nan ingremmen.* [7] .i. *nihed améit non chretidsi act fodaimid fochidi airi.* [8] .i. *bad didnad deserce.* [9] *bad.* [10] .i. *bad inna trocaire.* [11] .i. *biid am*al *rongabussa ingním* et *bésib.* [in marg.] *A* . . *er bitis tria* . . . *har forsintestiminso* .i. *abrith frisandliged remeper*t*he* et *is fripol berir am*al *sodin* .i. *ished inso sís rochlos* et *adchess innabésaib* et *agnímaib.* Alit*er saigid* inple[te] gaudium rl. *issí mofailte inso* sí qua rl. in christo *bad hícr*ist *mabeith nachfailte dúibsi* et *ni frissom am*al *sodin.* Aliter *foraláim*[a] *dognither* .i. in christo *bad ícr*ist rl. l. *manudtectid nahuilise* inplete .i. *dénid anasberar frib.* [12] .i. *am*al *nondubcairimse carad cách uaibsi alaile.* [13] .i. *natáirged cách indocbáil do fesin.* [14] .i. *tairced diachéliu.* [15] .i. *bad uaisliu cách lialaile oldaas fessin.* [16] .i. *nadecad indán doradad dó fessin* acht *dán ácheli.* [17] .i. *ni do fessin doratside indocbáil* sed patri. [18] .i. *icumachtu* et *miathamli dǽ.* [19] .i. *etarcne* quod est super omne nomen .i. *indocbál* patri. [20] .i. *cachtenge.* [21] *niasse acleith rafitir aslia.*

[a] Perhaps *frialáim.*

12. multo magis in absentia mea, nunc[22] cum metu et tremore uestram salutem operamini.[23]

13. Deus est . . qui operatur in uobis . . . pro bona uoluntate.[24]

14. Omnia autem facite sine mormorationibus[25] et hessitationibus.[26]

15. Ut sitis . . . semplices sicut filii dei[27] . . . in medio nationis prauae et peruersae.[28]

16. Uerbum uitae continentes ad gloriam meam in diem Christi,[29] quia non in uacuum cucurri.[30]

17. Sed etsi immolor[31] supra sacrificium et obsequium fidei uestrae,[32] gaudeo;

Fol. 23d.

19. Spero autem in Domino Iesu Timotheum cito me mittere ad uos,[1] ut ego bono animo sim, cognitis hís quae circa uos sunt.[2]

20. Neminem[3] enim habeo tam unianimem, qui sincera affectione pro uobís sollicitus sit.[4]

21. Omnes enim, quae sua sunt, querunt, non quae sunt Iesu Christi.[5]

22. mecum seruiuit in euangelio.[6]

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[22] .i. *isdiliu limsa ón.* [23] .i. *ished dosaig anúas arnibu anse duibsi* deus enim. Gregorius:[a] hominis ergo[b] est per diabulum quod peccat: dei uero quod potest uitare peccatum. [24] .i. dei *ni arfarnarilliud.* [25] .i. *ropia lóg farsáithir.* [26] .i. *cenchuntubarta.* [27] .i. *bed adthramli.* [28] .i. *arisetercaratnáimta ataaid.* [29] .i. *itarcud indocbalæ domsa dia brátha.* [30] .i. *isfollus indibsi.* [31] .i. *ciathiasusa martri.* [32] .i. *ississi indidbart* .i. post fidem uestram a mé deo immolatum.

Fol. 23d.

[1] .i. *nofóid.* [2] .i. *bidmaith momenmese act rocloor forcáinscéil si.* [3] nisi timotheum. [4] .i. *niarséuti na máini rob carsi tiamthe.* [5] .i. *isaindocbál fessin condieig cách act tiamthe.* [6] .i. *ocprecept.*

[a] MS. gg. [b] MS. g.

25. Necessarium autem existimaui,[7] . . . conmilitionem meum,[8] . . et ministrum necessitatis meae mittere ad uos.[9]

26. Quoniam quidem omnes uos desiderabat,[10] et mestus erat propterea quod audieritis illum infirmatum.[11]

27. Nam et infirmatus est usque ad mortem;[12] sed Deus misertus est eius . . . et mei, ne tristitiam[13] super tristitiam haberem.[14]

28. Festinantius ergo missi illum, ut uisso eo iterum gaudeatis,[15] et ego sine tristitia sim,[16]

30. ut inpleret id quod ex uobis deerat[17] erga meum obsequium.[18]

III. 1. fratres mei, gaudete in Domino.[19] Eadem uobis scribere, mihi quidem non pigrum, uobis autem necessarium.[20]

2. uidete malos operarios,[21] uidete concissionem.[22] [23]

3. Nos enim sumus circumcissio,[24] [25] qui spiritu Deo seruimus,[26] et gloriamur in Christo Iesu,[27] et non in carne fiduciam habemus.[28]

4. si quis alius uidetur confidere in carne.[29]

5. Circumcissus octaua die, ex genere Israel[30] de tribu Beniamin[31] Haebreus,[32] ego magis.

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[7] .i. *calleice.* [8] *occath fridiabul.* [9] .i. *neich roiccu aless.* [10] .i. *nobcarad.* [11] .i. *robói* som *ingalar* et *roposáith libsi ón ansu lesso*m *im*murgu *fo barmbíd si* quam dolor suus proprius. [12] .i. *ropo accus bás do.* [13] .i. *abáisso*m. [14] .i. *farndoguilsesi* l. doloris mei. [15] .i. *a*mal *rombói fáilte dúib renagalarso*m. [16] .i. *trefarfáiltisi.* [17] .i. *andudesta difarfoirbthetu.* [18] .i. *aní ropridchus.* [19] .i. *bad india indfáilte.* [20] .i. *niscíth limsa istorbe dúibsi.* [21] *hore isarindocbáil talman dagniat.* [22] *adcumbe* carnis. [23] .i. *tobe asber*som *arimp áigthidiude arnífiu moidem and arcidsnissni nínmóidem and ciadodchommar foi innaaimsir téchti* sed in christo iesu. [24] [in marg.] *coirttobe.* [25] .i. *arnaeperthe isairi ro bóiso*m *octatháir imdibi hóre niroimdibed.* [26] [in marg.] .i. *isairi asber*s*om inso.* [27] et *niba in imdibu.* [28] .i. *ní ba in imdibu* et *sóiri ciabo asse dom.* [29] .i. *massu issóiri* et *imdibu móiti nech.* [30] .i. *isuáichnid amfírisrahelte issirrǽ choir immu*m*ruidbed.* [31] .i. *ledchollbe flatho.* [32] *cenelachsón.*

Fol. 24 a.

6. secundum iustitiam, quae in lege est,[1] conuersatus sine querela.[2]

7. Sed quae mihi fuerunt lucra,[3] haec arbitratus sum propter Christum detrimenta.[4]

8. propter quem omnia detrimentum feci, et arbitror ut stercora,[5] ut Christum lucrifaciam.[6]

9. Et inueniar in illo, non habens meam iustitiam, quae ex lege est, sed illam quae ex fide est Christi.[7]

10. configuratus morti eius.[8]

11. Si quo modo[9] occurram ad resurrectionem, quae est ex mortuis.[10]

12. Non quod iam acceperim, aut iam perfectus sim.[11]

13. Fratres, ego me non arbitror comprehendisse. Unum autem, quae quidem retro sunt[12] obl[iu]iscens,[13] ad ea uero quae sunt in priora extendens meipsum.[14]

14. Ad destinatum persequor,[15] ad bradium[16] supernae uocationis Dei in Christo Iesu.[17]

Fol. 24 a.

[1] .i. *fírinne rectide* .i. *timne rechtidi.* [2] .i. *frirecht.* [3] .i. *rocathichsiur darachenn cosse.* [4] .i. *noscarinn friu.* [5] .i. *moó suidiu ambríg limm.* [6] .i. *corrophed moindeb* crist. [7] .i. *daadbatsom* híc *asfírinne* crist *nóibas* et *nifírinne rechto.* [8] .i. *fúath* et *delb abaissom forni.* [9] *cierud.* [10] .i. *ardiambemmi hicombás bemmi icomindocbáil.* [11] .i. *commin inricc dó* .i. ad *con*resurrectionem christo.[a] [12] .i. comprehendi *ished ambeccsin nammá dognìu dimaith.* [13] .i. *ní déccu darmmési.* [14] .i. *nahí náddeirgenus cosse.* [15] .i. *afil armochiunn.* [16] *boid.* [17] (fratr)es ego rl. (*cosmui*)*lius lesso*m *inso frimílid rethess dochu*m (*lainn*)*e buade* (.i. *ishe*) *abés ade ní áirmi ambís iarnachúul dindséit* (*act a*)*mbís arachiunn* con*didtar*(*la se*)*chæ* et *conrí* (*alain*)*n isinchruthsin* (*robói*) *pol* et *isamlid isbuithi dochách* (.i. *imb*)*ithphemit* (*conco*)*muir fris*(*sinlain*)*n* .i. *frisinfochricc nemdi.*[b]

[a] Perhaps christi.

[b] In this gloss, the letters in parenthesis I could not read, as the book is now so bound that it cannot be opened wide enough.

15. si quid aliter sapitis,[18] et hoc uobís Deus reuelabit.[19]

16. Uerumtamen [20] ad quod peruenimus,[21] ut idem sapiamus.[22]

17. Emitatores mei estote,[23] fratres, et obseruate eos [24] qui ita ambulant.[25]

18. Multi enim ambulant, quos sepe dicebam uobís,[26] (nunc autem et flens di[c]o) [27] inimicos crucis Christi.[28]

19. quorum deus uenter,[29] et gloria in confussionem ipsorum.[30]

20. Nostra autem conuersatio in caelís est; [31] unde etiam Saluatorem expectamus,

21. Qui reformabit corpus humilitatis nostrae,[32] configuratum corpori claritatis suae,[33] secundum operationem qua possit etiam subiecere sibi omnia.[34]

IV. 3. rogo et te, germane conpar,[35] adiuua illas quae mecum laborauerunt,[36] . . cum Clemente [37] et caeteris . . quorum nomina sunt in libro uitae.[38]

Fol. 24b.

5. Modestia uestra nota sit omnibus hominibus; [1] Dominus prope est.[2]

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[18] .i. *cenmithá anísiu.* [19] .i. *anasbiursa.* [20] .i. *biid arcuitni occa.* [21] .i. *dondisin* nouum *testamentum.* [22] .i. *condibcumme donduccam uili.* [23] .i. *denid andogníusa.* [24] .i. *badfaitig frisinfoirinsin.* [25] .i. *ecosc nabstal forib* et *niténat ambésu.* [26] .i. *fosrocurt dúib ǽm.* [27] .i. *isingir limm.* [28] .i. *intain asmberat isrecht nóibas* et *ní croch* crist. [29] .i. *ar is arbiad pridchit.* [30] .i. *bidrucce* et *mebul doib ani indammóidet.* [31] .i. *ní samlid dunni són.* [32] .i. *araroéit* a nobís l. nostrum corpus. [33] .i. *conidfil inindocbáil* post resurrectionem *ama*l *indocbaíl áchoirpsom.* [34] .i. *nert deachte immidforling.* [35] pro uiri l. mulieris l. *derbráthir.* [36] i. *occomalnad ní ocprecept.* [37] .i. *dalte petir rachomalnastar sede da*no. [38] .i. adiutorum caeterorum *niepur ananman sund.*

Fol. 24 b.

[1] .i. *badchensi fricách.* [2] .i. *dothabairt dúib neich risid aless.*

6. petitiones uestrae innotescant apud Deum;[3]

7. Et pax Christi, quae exsuperat omnem sensum,[4] custodiat corda uestra et intellegentias uestras.[5]

8. De coetero,[6] . . . quaecumque pudica,[7] . . . quaecumque amabilia,[8] . . . si qua uirtus,[9] si qua laus disciplinae,[10] haec cogitate.[11]

9. Quae et . . . audistis et uidistis in me, cogitate,[12][a] et Deus pacis erit uobiscum.[13]

11. Non quasi propter pennuriam dico,[14] ego enim dedici,[15] in quibus sum, sufficiens esse.[16]

12. Scio [et] humiliari,[17] scio et habundare.[18]

14. Uerumtamen bene fecistis, commonicantes tribulationi meae.[19]

15. nulla mihi aeclesia commonicauit[20] in ratione dati et accepti, nisi uos soli.[21]

16. Quia et Thessalonicam semel et bis[22] in usum mihi misistis.[23]

17. Non quia quero datum.[24]

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[3] .i. *nábadchotarsne fribarnícc annogessid.* [4] .i. *isuaisliu cachccitbuid córe.* [5] .i. *nicumme cachcáinchomrac arisirchride utmall cach caínchomrac condid ticci.* [6] .i. *ósund innonn.* [7] .i. *buith cenpeccad.* [8] .i. *eslabre* .i. deo. [9] .i. *bad diade mobeith.* [10] .i. *bad in bésgni.* [11] .i. *ní anse dúib.* [12] .i. *nahuli dorigniussa fiadibsi dosngniithsi.* [13] .i. *mad inchruthsin bethe.* [14] .i. *niarchuingid tuarc cucuibsi.* [15] .i. *améula* l. *issuail romfera* sicut scio. [16] .i. *amloor fricachreít.* [17] .i. *rommunus dammin dom.* [18] *rommúnus imbed dom.* [19] .i. *aconfodli doberid idbarta dún.* [20] .i. *nitartsat idbarta dúnni* .i. *nirogabsamni anidparta hórc narbolour linn afoirbthetu sechnithartsatsom ní comtachtmarni.* [21] .i. *nirobe cach reít innadligud daratsidsi immurgu ar farfoirbthetu.* [22] *fodí namma* .i. secundo. [23] *intain rombá issuidi.* [24] .i. *nidechuingid infechtso.*

[a] Sic; but the gloss translates 'haec agite,' which is the reading of the Vulgate.

18. repletus sum, acceptís ab Ephaphrodito,[25] quae missistis, in odorem suauitatis.[26]

19. Deus . . impleat omne desiderium uestrum, secundum diuitias suas.[27]

21. Salutate omnem sanctum.[28]

22. Salutant uos quicunque sunt fratres.[29] Salutant uos omnes sancti,[30] maxime qui de Cessaris domu sunt.[31]

EPISTOLA I. AD THESSALONICENSES.

Scribens eís ab athenis per thithicum diaconem et honessimum acolitum.[32 a]

Fol. 24c.

I. 2. Gratias agimus Deo semper pro omnibus uobís,[1] memoriam uestri facientes semper in orationibus nostrís sine intermisione.[2]

3. Memores operis fidei uestri . . . . ante Deum.[3]

4. Scientes, fratres, dilecti a Deo, electionem uestram.[4]

5. Quia euangelium nostrum non fuit ad uos in sermone tantum, sed et in uirtute[5] . . in plenitudine multa,[6] sicut scitis[7] quales fuerimus in uobís propter uos.[8]

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[25] .i. *atucside uáibsi.* [26] .i. *hóre ropocofailti tuccad.* [27] .i. *isimde laiss.* [28] .i. *airde síde* et *cáinchom*ricc. [29] .i. *far nimchomarc uaidib úili.* [30] *far nimchomarc ó chách nádfil and.* [31] .i. *intí rochreti dimuntir cessair.* [32] .i. *caindloir.*[a]

Fol. 24 c.

[1] .i. *hóre adibiressich.* [2] .i. *airde serce móre insin aforaidmets*om *cenchum*s*anad issindirnigdi cenchum*s*anad.* [3] .i. *atchiside.* [4] .i. *dobrograd condibfeil icorp* crist. [5] .i. *nirbochuit eperte* tantum *act robatar cidferte dia imthrenugud.* [6] .i. in perfectione iustitiae conuersationis et uitae l. *illáni etargni deachte* et *doinechte* crist. [7] .i. *niail atuirem dúib.* [8] .i. *orogabthesi dessemrecht dínni.*

[a] In breui argumento textui epistolae praemisso haec glossa legitur.—Zimmer.

6. Et uos emitatores nostri facti estis,[9] et Domini,[10] excipientes [11] uerbum in tribulatione multa,[12] cum gaudio Spiritus sancti.[13]

7. Ita ut facti sitis forma omnibus credentibus.[14]

8. in omni loco fides uestra, quae est ad Deum, profecta est,[15] ita ut non sit nobís necesse quicquam loqui.[16]

9. Ipsi enim de uobis adnuntiant qualem introitum habuerimus ad uos.[17]

10. Et expectare . . . Iesum qui eripuit nós ab ira uentura.[18]

II. 1. scitis . . introitum nostrum . . quia non inanis fuit.[19]

2. Sed . . contumilís adfecti,[20] . . . in Philipsis,[21] fiduciam habuimus in Domino nostro, loqui ad uos.[22]

Fol. 24d.

3. Exortatio enim nostra non de errore,[1] neque de immunditia,[2] neque in dolo.[3]

4. ita loquimur, non quasi hominibus placentes, sed Deo,[4] qui probat corda nostra.[5]

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[9] .i. *iprecept* et *comalnad sos*céli. [10] .i. emitatores *roart lessom epert friusom intsamli dæ* statim *act cid amall ished dodechuid de.* [11] *fresdel.* [12] .i. *ifochidib imdib* .i. a ciuibus uestrís. [13] .i. *fáiltisi trerath inspirito occa airitin.* [14] .i. exemplum .i. con*did diib rogab cách deissemrecht.* [15] .i. *isirdirc forniress icachlucc.* [16] *niáil dún tabart testassa dínn nadiibsi daberidsi féissne cene.* [17] .i. *iscucci alére ropridchissi*[*d*] *doibsom concicdid doib cruth ropridchissem* et *dondechommar cucuib si itossogod.* [18] *hóre ronsoír dipeccad isderb linn nonsoírfea* in futuro. [19] .i. *nibo cenfochidi* et *imnetha.* [20] .i. *aithissi óchách.* [21] .i. *ipilipianstib.* [22] .i. *ro bo dúibsi cinirbo etruib robammarni.*

Fol. 24d.

[1] *niarlóg na aithi pridchim* ut seodoapostoli. [2] .i. *nirogabsam lóg tal*mande. [3] *niarmolad andorigensam.* [4] .i. *ni amal rombothol dodóinib ropridchissem* ut sí hominibus placens seruus christi non essem. [5] .i. *ishésom rofitir ciachruth pridchimmeni.*

5. Neque enim aliquando fuimus in sermone adolationis,[6] . . . neque in occassione auaritiae ;[7] Deus testis est.[8]

6. Nec querentes ab hominibus gloriam, neque a uobís, neque ab alís,

7. Cum possimus oneri[a] esse ut Christi apostoli ;[9] sed facti sumus paruuli in medio uestrum, tamquam si nutrix foueat filios suos.[10] [11]

8. uolebamus tradere uobis non solum euangelium Dei,[12] sed etiam animas nostras.[13]

9. Memores enim estis, fratres, laborem nostri et fatigationem; nocte ac die operantes,[14] . . . praedicauimus in uobis[15] euangelium.[16]

10. Uos testis estis,[17] et Deus, quam sancte[18] et iuste . . . uobis . . . fuimus ;

11. tamquam pater filios.[19]

12. Deprecantes uos.[20]

13. quoniam cum accepissetis a nobís uerbum auditus Dei,[21] accepistis illud, non ut uerbum hominum, sed (sicut est uere) uerbum Dei.[22]

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[6] .i. *nirothuillissem buidi doneuch.* [7] .i. *nibu archuingid forsét.* [8] *rafatir dia.* [9] *ammitechtiri ártphersine.* [10] *am*al *dongní ade cachsián domunud adalti dicachgním for . . darigi . . dínn oc(mu)nud d(alti).* [11] [in marg.] *Ceist in innonn less* parbulus et nutrix *náde ǽm isinnon arisberad nammuinme dogní*[b] *deidbleán di ocmunud ádalti horbi accobur lǽ nebud dó innoidenacht nachgein* sic fuimus uobis *ol pol.* [12] .i. *inna*-*precept* et *innachomal*nad. [13] .i. *combad innonn indocbál diar nanmanaib* l. *darfarcenn inmartri.* [14] *suánemuin dodénum inaidchi doreicc arbiad* et *ǽitach diamimtir precept fridei do icc anman sochnide.* [15] .i. *cenfarn̄digbáil.* [16] .i. *am*al *dondruirmissem.* [17] .i. *isderb libsi.* [18] *cifiu.* [19] .i. *am*al *n̄ guidess athir amacc.* [20] .i. *robgadammarni.* [21] .i. praedicatio euangelii *am*al *bid o dia rachlóithe.* [22] .i. *nimithoimtin dúibsi isfír briat*har *dé.*

[a] MS. honori.

[b] The MS. has *dogní* with *i* written over, and a little to the right of, *o*. Perhaps we should read *digní*.

14. Uos enim emitatores facti estis . . . aeclesiarum Dei, quae sunt in Iudea in Christo Iesu.[23]

16. Prohibentes nos[24] gentibus loqui ut saluae fiant, ut inpleant peccata sua.[25]

17. Nos autem . . . desoluti á uobis ad tempus horae.[26]

Fol. 25 a.

18. Quoniam uoluimus uenire ad uos[1] . . . sed inpediuit nos Satanas.[2]

19. Quae est enim nostra spes, aut gaudium, aut corona gloriae? Nonne uos ante Dominum . . . estis in aduentu eius?[3]

20. Uos enim estis gloria nostra.[4]

III. 1. Propter quod non sustenentes amplius,[5] placuit nobis remanere Athenís, solis.[6]

2. Et misimus Timotheum, fratrem nostrum, et ministrum[7] Dei in euangelio Christi, ad confirmandos uos,[8] et exordandos pro fide uestra.[9]

3. Ut nemo moueatur in tribulationibus istís;[10] ipsi enim scitis,[11] quod in hoc possiti sumus.[12]

4. praedicebamus uobis[13] passuros nos tribulationes.[14]

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[23] *rochreitset doprecept iesu* et *apstal.* [24] .i. *dínni.* [25] .i. *cofolínat.* [26] .i. *roscarsam frib denus ín beicc.*

Fol. 25a.

[1] .i. *machotísmis.* [2] .i. tribulationibus persequentium l. *cach cotarsnid.* [3] .i. *tacco issíi bid dibarnágsi ronbiani* corona gloriae in die iudicii. [4] .i. *tárci* gloriam *dúnni farfoirbthetusi.* [5] .i. *cenfius scél uáibsi.* [6] .i. con*dísed armuinter ófius scél uáibsi.* [7] .i. *preceptóir.* [8] .i. *is do fóitir.* [9] .i. *aruntairismech*[a] sicut est. [10] .i. *nipimned libsi mofochidise* l. *ciacheste aririss* crist. [11] .i. *nianfius dúib.* [12] .i. *isarchenn focheda dodechommar* l. positi sumus .i. in solicitudine pro uobís. [13] .i. *both dún ifochith.* [14] .i. ut christus passus est et ut praedixit apostolis suís antequam pateretur *combad tressa de hiress apstal dofulung* tribulationum.

[a] *arimtairismech*, Zimmer.

5. ego amplius [15] non sustinens, misi . . ne forte temptauerit uos is qui temptat,[16] et inanis fiat labor noster.[17]

6. memoriam nostri habetis [18] bonam semper, desiderantes nos uidere,[19] sicut nos quoque uos.[20]

7. Ideo consulati sumus, fratres, in uobís,[21] in omni necessitate,[22] . . . per uestram fidem.[23]

8. Quoniam nunc uiuimus, si uos statis in Domino.[24]

9. Quam enim gratiarum actionem [25] possumus Deo retribuere . . . in omni gaudio quo gaudemus propter uos ante Deum nostrum ? [26]

10. Nocte et die [27] abundantius orantes,[28] ut uideamus faciem [a] uestram, et conpleamus ea [29] quae desunt fidei uestrae.[30]

11. Ipse autem Deus et Pater noster, et Dominus Christus, dirigat [b] uiam nostram ad uos.[31]

12. Uos autem [32] Dominus multiplicet,[33] et abundare faciat in caritate inuicem,[34] . . . quemadmodum et nos in uobís.[35]

13. Ad confirmanda corda uestra,[36] . . ante Deum,[37] . . in aduentu Domini nostri Iesu Christi cum omnibus sanctis eius.[38]

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[15] *sech cách.* [16] per tristitiam l. *duús indobfochad.* [17] .i. *duús infaás farsáithar.* [18] .i. in orationibus l. *dagtheist díinn.* [19] .i. *madsamlid dúib.* [20] .i. *isarachommaín dúib.* [21] .i. propter praedicta *hóre dunnáuic fius scél uáib* et *ismaith forniress* et *forndeserc* rl. [22] .i. *æicentatu* .i. uinculorum. [23] .i. *hóre asfoirbthe.* [24] .i. *ishe armbethoni farfoirbthetusi.* [25] .i. *mór ní.* [26] .i. *atobcíside.* [27] .i. *iscucci forsercc línn.* [28] *secachñguidi.* [29] .i. *níba deicsiu centorbe da*no. [30] *madudcesta ní dibar niris íccfidir* per aduentum nostrum ad uós. [31] *ra ǽra dia duún ǽm.* [32] .i. *itge aile.* [33] .i. *ararciunni.* [34] .i. *cách uáib* contra alium. [35] .i. abundauimus caritate *am*al *rondobcarsamni carad cách uáib achéile samlid.* [36] .i. *isdo intimdugud indeircc.* [37] .i. *indul atchiside.* [38] .i. *niba úaithed dondriga.*

[a] MS. faciam.
[b] Over 'dirigat' is a gloss of which I can only read .i. ra.

IV. 1. rogamus uos,[39] . . ut quemadmodum accepistis á nobis,[40] . . . sic et ambuletis, ut habundetis magis.[41]

Fol. 25b.

2. Scitis enim quae praecepta dederim uobis.[1]

3. Haec est enim uoluntas Dei, sanctificatio uestra; ut abstineatis uos á fornicatione.[2]

5. Non in passione desiderii,[3] sicut et gentes.[4]

6. Et ne quis . . . circumueniat in negotio fratrem suum,[5] quoniam uindex est Deus de hís omnibus.[6]

9. De caritate autem fraternitatis.[7]

10. Rogamus autem uos, fratres, ut abundetis magis.[8] [9]

11. Et operam detis ut quieti sitis,[10] et ut uestrum negotium agatis,[11] . . . et ut honeste ambuletis ad eos qui foris sunt, et nullius aliquid desideretis.[12]

12. Nolumus autem uos ignorare, fratres, de dormientibus, ut non contristemini, sicut et caeteri qui spem non habent.[13]

13. Si enim credimus quod Iesus mortuus est, et resurrexit, ita et Deus eos qui dormierunt per Iesum adducet cum eo.[14]

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[39] .i. *isbuide linn frib.* [40] .i. *inne ro*p*ridched dúib.* [41] .i. quam *ro*p*riched dúib.*

Fol. 25b.

[1] *noscomalnid hore (atá lib) f(in)ss.* [2] .i. *ishé inso innóibad.* [3] .i. *foaréir.* [4] .i. *arissamlid dosuidib.* [5] .i. *nitorgaitha icach caingin.* [6] .i. *asriri dia dígail darési.* [7] .i. *dendeserc brathardi.* [8] .i. quam *foigde.* [9] .i. *araill* tra *cairigedarsom sunda* .i. *utmuille* et *déess* et *foigde nosñguidso*m *di*diu *arnarobat leu inpecthisi.* [10] .i. *nerta(d).* [11] .i. *arnapbuid forfoigdi.* [12] .i. *is hed an*oneste *insin.* [13] .i. *frecre dialailib doriltiset hesséirge* mortuorum. [14] .i. *ished inso afrecre donaib eriteccaib*[a] *niasse tacre natairissem friss.*

[a] Sic: leg. *eritectaib.*

14. quia[15] nos qui uiuimus, qui residui sumus in aduentum Domini, non praeueniemus eos qui dormierunt.[16] [17]

15. Quoniam[18] ipse Dominus in iusu, et in uoce archangili, et in tuba Dei discendet de cælo,[19] et mortui, qui in Christo sunt, resurgent primi.[20] [21]

16. simul rapiemur[a] cum illis[22] in nubibus[23] obuiam Christo in aëra.[24]

17. Itaque consulamini inuicem in uerbís istis.[25]

V. 1. De temporibus autem, et momentis,[26] fratres, non indigetis ut scribamus [uobis].[27]

2. Ipsi enim diligenter scitis, quia dies Domini, sicut fur in nocte, ita ueniet.[28]

Fol. 25c.

3. tunc repentinus eís superueniet interitus,[1] . . . et non efugient.[2]

4. Uos autem, fratres, non estis in tenebris,[3] ut uos dies illa[b] tamquam fur conprehendat.[4]

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[15] *ol.* [16] Pelagius: facit apos*tolus* diem domini habere susceptum quasi eos in corpore inueniret[c] .i. *atcomlaso*m híc *lasnah dofuircifea bráth imbethu* et *bebté* et*asseirset isind óinuáir.* [17] Pelagius: tam uelox erit eorum resurrectio quam nostra assumptio[d] .i. *atalat rabad assu atodiusgud ade.* [18] .i. *nitelfea cotlud dochách and.* [19] .i. *ifogur dǽ fessin* ut in monte sina. [20] .i. *airig.* [21] .i. *bid airegdu anesséirge ade.* [22] .i. *lammarbu.* [23] .i. *inniulu.* [24] .i. *issinnaiar.* [25] .i. *bad nertad dúib inso asneirsid* et *folnibthe lassincoimdid.* [26] .i. diei iudicii .i. *niba aimser bid brothad.* [27] *frecre inso do menmanib innaní asbertis cipadadéne indhesséirgi.* [28] .i. *ama*l *dotéitside dogabáil báiguin intan nádnacastar* et *nádforchluint*er *isamlid dorriga*[e] *dia dobráth intain nádtomnibther athichtu.*[f]

Fol. 25c.

[1] [in l. marg.] . . . . . *bera ade* . . . . *duin* sic . . . . . *rl do* . . . *ni derb cuin* . . . . [2] .i. *nithelfea doib.* [3] .i. *donad* et*nertad inso.* [4] .i. *cenfius dúib.*

[a] Over 'rapiemur,' in primâ manu, is 'sã.' [b] MS. ille.

[c] Semper Apostolus diem Domini fecit habere suspectum, quasi eos in corpore inveniret, Migne, col. 909. [d] Migne, col. 909.

[e] Perhaps dorrega: the antepenultimate letter is not quite certain.

[f] At foot of this column is a half-obliterated note: Traditio iudeor*um* est christum media nocte uenturum ut in aegipt(o) . . .

6. uigelemus et sobrii simus.[5]

8. Nos autem, qui diei sumus, sobrii simus,[6] induti luricam fidei et castitatis, et galeam spem [7] salutis.[8]

9. Quoniam non possuit nos Deus in iram,[9] sed in operationem salutis [10] per Dominum nostrum Iesum Christum.[11]

10. Qui mortuus est pro nobís, ut siue uigilemus, siue dormiamus, simul cum illo uiuamus.[12]

11. Propter quod [con]sulamini inuicem,[13] et aedificate alterutrum, sicut et faciatis.[14]

12. eos qui . . . praesunt uobís in Domino.[15]

13. Ut habeatis illos abundantius in caritate [16] propter opus illorum; pacem habete cum illis.[17]

14. Rogamus autem uos, fratres,[18] corripite inquietos.[19]

15. Uidete ne quis malum pro malo alicui reddat;[20] sed semper quod bonum est [21] sectamini.[22]

17. Sine intermisione orate.[23]

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[5] .i. *cenpecthu.* [6] .i. *hóre ammimaice lai* et*soilse naseiehem na hí siu.* [7] .i. *seehis* spés *ón.* [8] .i. *dúnni.* [9] .i. *isara fie dúnn.* [10]. i. con*dernam gnímu immafolnget híce duún.* [11] .i. *istrelathar dæ són d*ano. [12] .i. *imbem imbethu imbem imbaás bad lesso*m. Aliter *isdodiuchtrad* corporum et *dochotlud* corporum *arnatomnitisom biddoirgairiu eotulto* quando dixit non dormiamus. [13] .i. *hóre atá hesséirge* et *flaithemnas dúib.* [14] .i. *ished dogniith* l. *nataít foreulu* sicut facitis. [15] .i. *remitaat.* [16] *secheáeh arisoebarless ataat.* [17] .i. *dénid anasberat frib.* [18] *beim foris inso sís uile.* [19] .i. *innáis déed caras foigdi caíeh.* [20] .i. *issi indfoditnigese asrubart ria*m. [21] .i. *dílgud.* [22] .i. *arisolc indindéirice ismaid indílgud.* [23] [in marg.] *Ceis*t *eate indirnig(d)e cen chumsanad ni*anse dicunt alii *combad (e)elebrad trátha* (quod) non est uerum *Ceis*t *eate* (*ni*anse) *intain donairber*(*ta*)*r inboill uili fri* [*c*]*aingnimu* et *bertar drognimi essib arneigdet iaru*m *fridia* quando bonum faciunt .i. *tairbertar súili frideícsin maith* (ut i)ob dicit pepigi fedus (cum) occulís meis [a] rl.

[a] Job xxxi. 1.

21. Omnia autem probate, quod bonum est [24] tenete.[25]

23. Ipse autem Deus pacis sanctificet uos per omnia, ut intiger spiritus uester, et anima, et corpus [26] sine querella in aduentu Domini . . . seruetur.[27]

24. Fidelis est, qui uocauit uos.[28]

27. Adiuro uos [29] per Dominum, ut legatur aepistola [30] haec omnibus sanctis fratribus.[31]

28. Gratia Domini . . . cum omnibus uobís.[32]

Fol. 25 d.

EPISTOLA II. AD THESSALONICENSES.

Explicit ad thessalonicenses e[pis]tola prima. Incipit argumentum saecundae. Ad thessalonicenses sæcundam scripsit apostolus et notum facit eís de temporibus nouissimís,[1] et de aduersarii [2] deceptione; scripsit hanc æpi[s]tolam ab athenís per tithicum diaconem et honessimum acolitum.[3] Explicit argumentum. Incipit textus eiu[s]dem.

I. 1. Paulus.[4]

3. abundat caritas uniuscuiusque uestrum [in] inuicem [5]

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[21] *nammaith pridchas nachomalnid.* [25] .i. *isinprecept ón.* [26] .i. *rann airegde innaanme* quo intellegamus l. spiritus sanctus .i. *amal donecomnacht duún.* [27] .i. *cen airich duálche.* [28] .i. *istorisse dia bidfír andorairṅgert.* [29] .i. *nobguidimse.* [30] .i. *co(n)arlégthar.* [31] .i. *arnapanfius doib uili.* [32] .i. *cen exceptid.*

Fol. 25 d.

[1] .i. *cia airet cotichtin nancr*ist. [2] antechristi. [3] .i. *fer brithe lésboiri.* [4] [in marg.] *niepir som ainm napstalacte* hic *aris foirbthe in cách diarroscribad.* [5] .i. *carid cách uáib alaile* inuicem.

4. Ita ut et nos ipsi in uobís gloriemur[6] . . . in omnibus persecutionibus uestrís,[7] et in tribulationibus quas sustenetis.
5. In exemplum iusti iudicii Dei,[8] ut digni habeamini in regno Dei, pro quo et patiemini.[9]
6. Si tamen iustum est apud Deum,[10] retribuere tribulationem iis qui uos tribulant.[11]
7. Et uobis . . . requiem nobiscum.[12]
8. In flamma ignis[13] dantis uendictam hís qui non nouerunt Deum, et qui non oboediunt euangelio Domini nostri Iesu Christi;[14]
9. Qui penas soluent[15] in interitu in aeternum,[16] a facie Domini.[17]
10. Cum uenerit glorificari in sanctís suís,[18] et admirabilis fieri in omnibus[19] qui crediderunt; quia creditum est illis testimonium nostrum super uos in die illo.[20]
11. In quo etiam oramus semper pro uobis,[21] ut . . . impleat omnem uoluntatem bonitatis,[22] et opus fidei in uirtute.[23]

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[6] .i. *ibarfoirbthetusi* in fide et caritate et in patientia. [7] .i. *istréu forniress isnaib fochidib.* [8] [in marg.] *foditiu fochide duib si tresindippiat fochricci gním pectho do bar célib tresindabia pian ished andédesin di*diu *bias* in die iudicii praemium iustís páena peccatoribus *adib dessimrecht si tra dosin tre foditiu ingremmen.* [9] .i. *nípa aidrech lib a fulang.* [10] .i. *isderb isfíron.* [11] .i. *áfírianu.* [12] .i. uitam aeternam *am*al *dombérthar dúnni apstalaib.* [13] .i. *nípa cosmuil frisintitacht tóisig.* [14] .i. *dosnaidlibea uili niain nechtar náïi indí nachidchualatar* et *tremitíagat.* [15] .i. *folilsat.* [16] .i. *cenascur sáitha asachiunn act etardibe.* [17] .i. *ógnuís dæ anctardibe.* [18] .i. *trethabirt fochricce doib.* [19] .i. *intain dombéra dígail forpecthachu* et praemia iustís. [20] .i. *rocreitsidsi aforcell forrogelsamni dúib dilaithiu brátho* l. *roerbad dúnni forcell dothabirt díbsi illaithiu brátho.* [21] .i. *guidmini airndipmaith aforcell doberam díibsi.* [22] .i. con*dip atholso*m *dognedsi* l. con*díbmaith fartolsi.* [23] .i. *ɔroib gním irisse lib inncurt hirisse.*

II. 1. Rogamus autem uos, fratres, per aduentum Domini nostri,[24] . . . et nostrae congregationis in ipsum.[25]

2. Ut non cito moueamini a uestro sensu,[26] neque terreamini.[27]

Fol. 26 a.

. . . quasi instet dies Domini.[1]

3. Ne quis uos seducat,[2] ullo modo,[3] quoniam nisi uenerit primum discessio, et reuelatus fuerit homo peccati,[4] filius perditionis.

4. Qui aduersatur,[5] et extollitur supra omne quod dicitur Deus, aut quod colitur,[6] ita ut in te[m]plo Dei sedeat, ostendens se tamquam sit Deus.[7] [8]

5. Non retinetis quod . . . haec dicebam uobis?[9]

6. Et nunc quid detineat scitis, ut reueletur in suo tempore.[10] [11]

7. Nam ministerium iam operatur iniquitatis;[12] tantum ut qui tenet nunc, teneat,[13] donec de medio fiat.[14]

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[24] .i. *aréicndirc mafrisaiccid* crist. [25] .i. *hóre aruntáa uili techt archenn* crist *domess fornn.* [26] *niarmad maith lessom incumscugud mall act isarnabǽ etir.* [27] .i. uento falsae doctrinae *condéirsid aforcital sosceligthide.*

Fol. 26 a.

[1] .i. *ciasberat dofeil laa in brátha.* [2] .i. *ished asdilem limm ciacloid.* [3] .i. *dineuch asrubart.* [4] .i. *láinpectho.* [5] [in marg.] *coti irchre fla(tho) román* .i. *tóinind flatho óróma(nib)* l. *tóinind niressach inamiriss* l. *coti inti diantainm* discessio .i. *diabul arisainm dosuidiu* discessio et refuga. [6] .i. *asbera tectid cachcumachte asdiir dodia.* [7] .i. *amal biddia.* [8] *isses* (?) *itempul am*al *donesfid* crist l. *dogéntar aidchumtach tempuil less* et *pridchibid smactu rechto fetarlicce* et*gebtit* iudei *inasud*ib et *ɔscéra rect núiadnissi.* [9] .i. *ni nach cuman lib.* [10] .i. *coscrad flatho román riam.* [11] .i. *rofitid cid aridfuirig afoilsigud* .i. *ɔti indaimser doarchet dó.* [12] .i. *cinidaccastar ni nachthised agnim arandogenadsom iártichte dagni amuntar* et *dagniat abaill ished inso fodrig.* [13] .i. *ccin gaibes* .i. regnum. [14] *arairt conaroib etarcéin.*

8. Et tunc reuelabitur [15] ille iniquus,[16] quem Dominus . . . destruet inlustratione aduentus sui.[17]

9. Cuius est aduentus secundum operationem Satnae,[18] in omni uirtute, et signís, et prodigís mendacibus.[19] [20]

10. Et in omni seductione iniquitatis [21] iis qui pereunt, eo quod caritatem ueritatis non receperunt, ut salui fierent.[22] Ideo mittit illís Deus operationem erroris, ut credant mendacio.

11. Ut iudicentur omnes qui non crediderunt ueritati sed, consenserunt iniquitati.[23]

12. debemus gratias agere . . . pro uobis, fratres dilecti á Deo,[24] quod elegerit uos Deus primitias,[25] . . . in fide ueritatis.[26]

13. In qua et uocauit uos per euangelium nostrum,[27] in adquisitione gloriae Domini nostri.[28]

15. Ipse autem Dominus noster Iesus Christus, et Deus Pater noster qui . . . dedit consulationem.[29]

16. Exhortetur corda uestra, et confirmet in omni opere et sermone bono.[30]

III. 1. De caetero,[31] fratres, orate pro nobis,[32] ut sermo Domini currat,[33] et clarificetur.[34]

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[15] *act rocomalnither inso uile.* [16] .i. *anchrist.* [17] .i. *ósoilsi deachte* crist. [18] *bidcotarsne fridia* con*asoscélu.* [19] .i. *bitgoacha uili.* [20] *dogéna sáibfirtu* et *sáibairde am*al *dondrigénsat druid triitso*m. [21] .i. *sóifitir iclóini.* [22] .i. *dianderóimtis.* [23] [in marg.] *nitellfea doib irchoimted* in hora iudicii quando dicetur ad illos cúr non credidistis christo *ni*anse quia non agnouimus illum et celauit homanitas diuinitatem eius *sechrocreitsidsi dodémun ciarudbói colinn imbi immaircide di*diu *iudhi nád arróimsat buith* in gloria christi *cerubet ipéin ladiabul.* [24] .i. *dobróigu dia.* [25] .i. *inapstalacht ɔrogabsid desimrecht dínni.* [26] .i. *fil libsi.* [27] .i. *tre arpreceptni.* [28] .i. *ɔrobith inindocbáil lacr*ist. [29] [in marg.] ostendit hic *intreodatid* filium quando dicit dominus noster patrem quando dicit deus spiritum sanctum quando dicit consulatorem. [30] .i. *badmaith forñgnim* et *formbriathar arbid loor dobar niráil.* [31] .i. *ósund innonn.* [32] .i. *dlegair* discipulís orare pro magistris. [33] .i. *icride cáich.* [34] *nigessid naaill act buáid precepte.*

Fol. 26b.

2. Et ut liberemur ab inoportunís malís hominibus;[1] non enim omnium est fides.[2]

3. Fidelis autem Deus est, qui confirmauit [uos],[3] et custodiet a malo.[4]

4. Confidimus[5] autem do uobis . . . quoniam quae praecipimus, et facitis et facietis.[6]

5. Dominus autem dirigat corda uestra in caritate Dei et patientia Christi.[7]

6. Denuntiamus autem uobis,[8] . . . ut subtrahatis uos ab omni fratre ambulante[9] inordinate,[10] et non secundum traditionem quam acceperunt a nobís.[11]

7. Ipsi enim scitis,[12] quemadmodum oporteat[a] imitari nos,[13] quoniam non inquieti fuimus inter uos.[14]

8. Neque gratis[15] panem manducabimus ab aliquo,[16] sed . . nocte et die operantes.[17]

9. ut nosmet ipsos formam daremus uobis ad emidandos nos.[18]

Fol. 26b.

[1] .i. *doduthractar* (*olcc dunn*). [2] [in marg. sup.] . . . . . *at huili itfoirbthi.* [3] .i. *isfollus nandat foirbthi uili.* [4] .i. *istualang fornd*(*iten*). [5] .i. *is*(*ni*)*ni torissmi*(*ch*). [6] .i. *rocomalnisidsi anropridchissemni dúib.* [7] .i. *ərogbaid descmrecht dicri*st *ama*l *rombo ainmnetach oc fulung fochide* l. *com*b*ad ainmn*(*etich*) *ocindn*(*aidiu*) *laithi* (*brá*)*th*(*a*). [8] .i. *guidmini dúib.* [9] .i. *dofoigdi.* [10] .i. *indutmall.* [11] .i. *ni uainn raucsat ní accatar linn.* [12] .i. *adib éolig and.* [13] .i. *nongabthe dcsemrecht dïinn nínchruth hí thall* .i. non inquiete. [14] .i. *nírbommar utmuill ocfoigdi* inter uos l. *nírbommar tromdi* . . . . [15] .i. *indeolid.* [16] .i. *manisdeirclimmis dithorud arláam.* [17] *dénum suainemun inaidchi precept fridei.* [18] .i. *commimmis angraib dúibsi dogabaal desimrechta dïinni.*

[a] MS. oporteaat.

10. haec denuntiabamus uobís,[19] quoniam si quis non uult operari, nec manducet.[20] [21]

11. Audiuimus enim inter uos quosdam ambulare inquiete,[22] [23] nihil operantes, sed curiose agentes.[24]

12. ut cum silentio operantes, suum panem manducent.[25]

14. si quis non obedit . . . hunc notate,[26] et ne commonicamini cum illo, ut confundatur.[27]

15. Et nolite quasi inimicum existimare,[28] sed corripite ut fratrem.[29]

16. Dominus pacis det uobis pacem sempiternam in omni loco.[30]

17. Salutatio mea manu Pauli; quod est signum in omni æpistola;[31] ita scribo.[32]

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[19] *atbeirmis frib.* [20] .i. *issi apennit dé.* [21] [in marg.] con*ammadarsa andígail forru* .i. *bot(h doib) cen biad ina* . . . *irgn* . . . [22] .i. *indualib.* [23] .i. *nip arirlami far cúrsagtha manicloimmis forndrogscéla.* [24] .i. *iarfigid dús cia port indib maith óigedacht.* [25] .i. *cen chuingid neich conech.* [26] .i. *cairigid.* [27] .i. *duús indip fochunn ícce do aindarpe aoentu* fratrum[a] *arisrucce dó.* [28] .i. *na bad naimtide acosc.* [29] .i. *nacoscid.* [30] .i. *ɔroib core dúib fricách* et *dochach fribsi.* [31] .i. com*mad in so sís roscribad som* com*bad suaíchnid leosom ataa icach epistil asainchomarde sin.* [32] .i. *inso sís.*

[a] MS. fratruum.

Fol. 26c.

EPISTOLA AD COLOSSENSES.

I. 1. Paulus apostolus[1] Christi Iesu per uoluntatem Dei.[2]

6. fructificat et crescit, sicut in uobís.[3]

7. Sicut dedicistis ab Ephafra.[4]

9. in omni sapientia[5] et intellectu[6] spiritali.[7]

10. in omni opere bono fructificantes,[8] et crescentes in scientia Dei.[9]

suae.[10]

13. Qui eripuit nos et transtulit in regnum Filii dilectionis

14. In quo habemus redemptionem et remisionem peccatorum.[11]

15. Qui est imago Dei inuissibilis.[12]

Fol. 26 d.

17. Et ipse est ante omnes.[1]

18. primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens.[2]

Fol. 26 c.

[1] .i. *tadbatsom hic* nomen apos*toli* . . . . *secha alaill indib.* [2] *isóentu doathir* et *macc oc mothoéitse for apstalact cucuibsi.* [3] *amal formbeir* et *toirthigedar indibsi.* [4] .i. *ishé ceturupridach dúib.* [5] .i. *etargni deacte.* [6] .i. *anagogien.* [7] .i. *etarcne narrúun diade.* [8] *combat imdi forcaingnime.* [9] .i. *etarcni dǽ.* [10] .i. *orobam iflathemnacht la crist.* [11] .i. *istriit dorolgetha arpecthi duún.* [12] *firdelb* dei caeli l. per ipsum cognoscitur deus pater.

Fol. 26d.

[1] .i. *arisbidixnichthesom.* [2] .i. *corrup hǽ bas óenairchinnech.*

19. Quia in ipso conplacuit omnem plenitudinem diuinitatis habitare.[3]

20. pacificans per sanguinem crucis eius,[4] siue quae in caelis, siue quae in terrís sunt.[5]

23. inmubiles ad spem euangeli, quod audistis.[6]

24. nunc gaudeo in passionibus pro uobis,[7] et impleo ea quae desunt passionum Christi, in carne mea, pro corpore eius, quod est æclesia.[8]

25. ut impleam uerbum dei.[9]

26. Misterium, quod absconditum fuit a seculís et generationibus,[10] nunc autem manifestum est sanctis eius.[11]

27. Quibus uoluit Deus notas facere,[12] diuitias[13] gloriae sacramenti huius in gentibus.[14]

28. docentes omnem hominem in omni sapientia,[15] ut exhibeamus omnem hominem perfectum in Christo Iesu.[16]

29. In quo et laboro, certando secundum operationem eius,[17] quam operatur in me in uirtute.[18]

II. 1. Uolo enim uos scire qualem solicitudinem habeam pro uobís,[19] et pro hís qui sunt Laudiciae.[20]

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[3] .i. *uile lánæ* diuínitatis *atrothreb hic*rist. [4] .i. *dogním in chrochtha isainm* crux. [5] .i. *dorronad síid etermuntir nime* et *talman.* [6] .i. spe future glorie *bias dúib innim* et *pridchabthar hisos*célu. [7] .i. *orogabthesi desimrecht dinni.* [8] .i. *aní dodesta dichomalnad cæsta* crist *domsa isocca attóo ishéd di*diu *desta disudiu dul martre tarfarcennsi.* [9] .i. euangelium .i. *asechte tarrchet dic*rist. [10] .i. *irrúnaib deachte condatuárgabusa* gentibus. [11] .i. *tuargab cenn indrúnsin.* [12] .i. *combad etarcnad doib.* [13] .i. *ícce inchenéli dóinc.* [14] .i. *arnifitir cid muinter nime.* [15] .i. *fessa* et *etareni dæ.* [16] .i. *amal rombo foirbthe* crist *condib foirbthe intí bess inna ellug.* [17] .i. *ató occombáig friss imsechim agníme* et *imgabáil desimrechte de oroissinn cutrummus friss* et *congní som frimsa ocsuidiu.* [18] .i. *ismaith achuit occa.* [19] .i. *ismór indethiden file domsa dúbsi.* [20] .i. colosensi *di*diu in laudacia *ataat.*

2. Ut consulentur corda ipsorum,[21] instructi in caritate,[22] et in omnes diuitias plenitudinis intellectus,[23] in agnitionem misterii Dei Patris et Christi Iesu.[24]

3. In quo sunt omnes tesauri sapientiae et scientiae absconditi.[25]

4. Hoc autem dico, ut nemo uos decipiat in sublimitate sermonum.[26]

Fol. 27a.

5. gaudens, et uidens ordinem uestrum,[1] et firmamentum eius, quae in Christo est, fidei uestri.[2]

6. Sicut ergo accipistis Iesum Christum, in ipso ambulate.[3]

7. Radicati,[4] et superaedificati in ipso,[5] et confirmati fide,[6] . . . habundantes in gratiarum actione.[7]

8. Uidete ne quis uos decipiat per philosofiam,[8] et inanem fallaciam,[9] secundum traditionem hominum,[10] . . . et non secundum Christum.[11]

9. Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter.[12]

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[21] .i. *cododonat arnapat toirsich dimchuimregaib se.* [22] .i. *conroib deserc leu fri cách.* [23] .i. *confesatar imbed indraith tecomnacht dia doib* et *condip maith anintliucht.* [24] .i. *ruún icce in cheneli dóine.* [25] [in marg.] *arisand isecne* et *isfissid cách iar nctarcnu* crist. [26] .i. filosophi .i. *arnipaglicc felsub olambieidsi* sí in christo estis.

Fol. 27a.

[1] .i. *trebarnimradud arfarfoirbthetu.* [2] .i. *icretim iniesu.* [3] *ama*l *ropridchad dúib comid.* [4] *inoentid achoirp.* [5] *apstil itossug sissi iarum.* [6] *bad treúin iniriss.* [7] .i. *denid attlugud buide dodia dieachmaith dogni frib.* [8] .i. *cidglicc* et *cidsulbir ocaisńdis.* [9] .i. *saibes inobar.* [10] *arishc besad felsub ctarccrt didúlib* et*saigid forru* et *ncbchrctem anadiadar dic*rist. [11] .i. *niarc*rist *pridchit* .i. *nifitctar ama*l *rongab arissamlid atá* quia in ipso habitat rl. [12] Pelagius: omnis plenitudo diuine naturæ in corpore eius inhabitat[a] .i. ueraciter l. *inchorpdid* .i. *adrothreb láne deachte innachorps*om.

[a] Migne, col. 896.

11. in circumcisione Christi.[13]

12. Consepulti ei in baptismo,[14] in quo et consurrexistis per fidem operationis Dei, qui suscitauit illum a mortuis.[15]

13. donans uobis omnia delicta.[16]

14. Delens quod aduersum nos erat chirografum decreti,[17] quod erat contrarium nobís,[18] et ipsum tulit[19] de medio,[20] adfigens illud cruci.[21]

15. traduxit confidens, palam triumphans[22] illos in semet ipso.[23]

16. Nemo ergo uos iudicet in cibo, aut in potu, aut in parte diei festi, aut neominiae, aut sabbatorum.[24]

17. Quae sunt umbra futurorum,[25] corpus autem Christi.[26]

18. Nemo uos seducat uolens in humilitate, et relegione angelorum, quae non uidit[27] ambulans, frustra inflatus[28] sensu carnis suae.[29]

20. Si [ergo] mortui estis cum Christo ab elimentís huius mundi, quid adhuc tamquam uiuentes in mundo decernitis?[30]

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[13] .i. Ceist *cate imdibe* crist *ni*anse *bás* et*adnacul itheside immafolnget imdibe ódúalchib.* [14] .i. *teora tonna torunni* in bab*tismo trédenus dosom* in sepul*cro.* [15] *am*al *rongab comadnacul duún atá comeisseirge actrocretem oipred dáe.* [16] *bái and ni roerthe.* [17] *asrochoiled bás dúnni.* [18] *niarless robói and.* [19] *forróxul.* [20] *conách fil etir.* [21] *conderbadad* in sanguine. [22] .i. *rouic búaid diib.* [23] .i. *trebás achoirp fessin.* [24] .i. *nachib mided* .i. *nachib berar ismachtu rechta fetarlicce innandig* et *ambiad innallithu* et *assapati act bad foirbthe farniress.* [25] .i. *anuile robói ifetarlicci isfoscad núiadnissi.* [26] quasi dixiset *ni dir dúib ní disund act bomaldóit doc*rist. [27] .i. *ciasberat doaidbdetar fisi doib* et *dotiagat angil andochu*m *nichretidsi.* [28] .i. *nitáirci lessu utmille.* [29] *ní issiansib spiritáldib móiti.* [30] .i. *marudsearsid fritola tre bás* crist *eid arandluthid caratrad friu* iterum Pelagius: elimenta mundi auaritia luxoria et cætera hís similia.[a]

[a] Migne, col. 898.

Fol. 27 b.

22. Quae sunt omnia in interitu.[1]

23. non ad parcendum corpori,[2] non in honore aliquo ad saturitatem carnis.[3]

III. 1. ubi Christus est in dextera Dei sedens.[4]

3. uita uestra abscondita est cum Christo.[5]

4. Cum Christus apparuerit, uita uestra,[6] tunc et uos apparebitis cum illo in gloria.[7]

5. Mortificate ergo membra uestra, . . . fornicationem, inmunditiam, libidinem, concupiscentiam malam, et auaritiam,[8] quae est simulacrorum seruitus.[9]

8. Nunc autem deponite et uos omnia, iram, indignationem, malitiam, blasfemiam, turpem sermonem [10] de ore uestro.[11]

9. Nolite mentiri inuicem.[12]

10. induentes nouum, eum qui renouatur in agnitionem, secundum imaginem eius qui creauit illum.[13]

11. Ubi non est gentilis, et Iudeus . . . seruus, et liber,[14] sed omnia in omnibus Christus.[15]

12. Induite uos ergo sicut electi Dei, sancti, et dilecti per uiscera misericordiae.[16]

Fol. 27b.

[1] .i. *hore arinchrinat* .i. *roboid(ed)*. [2] .i. *nicensáithar dochorp.* [3] .i. nec carnem in saturitate honorandam l. *nibi ifledaib naligaib frisgni.* [4] .i. *issoinmichi inna indocbale.* [5] .i. *isindindocbáil.* [6] .i. *madhǽ farmbethusi* crist *robia indocbál less.* [7] .i. *isindúu itáa* som. [8] .i. *ithé inso boill indsenduini* et *ishé insenduine fessin* .i. *uilidetu nandúalche isball di*diu *cachhǽ* som et *iscorp ati(nól)*.[a] [9] .i. *ama*l *fognít*er *ídil* síc *fognither donaib ánib.* [10] .i. *imradud pecctho.* [11] .i. *cuirid diib innerese* uitiorum. [12] .i. *nataibred cách uáib bréic immalaile.* [13] .i. *combiam indeilb* iesu .i. *inoentid achoirp.* [14] .i. alter .i. *niairegdu nech alailiu less.* [15] .i. hominibus .i. *actrocretea deacht* et *dóinecht c*rist *bitless indhuili dáni* et *nahu(ili) timm(e).* [16] .i. *gaibid inmib anetach macc cóimsa ama*l *no ndad maicc cóima* .i. uiscera *ishé i(n)chellt (as)beir (som).*

[a] The first part of the *n* is left.

13. Supportantes inuicem,[17] et donantes et uobís ipsís,[18] . . . sicut Dominus donauit uobís, ita et uos.[19]

14. Super omnia autem haec,[20] caritatem habete, quod est uinculum perfectionis.[21]

15. Et pax Christi,[22] . . . in qua et uocati estis in uno corpore;[23] et grati estote.[24]

16. Uerbum Christi habitet in uobis abundanter,[25] in omni sapientia,[26] docentes et commonentes uosmet ipsos, in ψalmis, imnis et canticís spiritalibus.[27]

Fol. 27 c.

17. Omne quodcumque facitis in uerbo aut in opere, omnia in nomine Domini Iesu Christi,[1] gratias agentes Deo et Patri per ipsum.[2]

18. Mulieres, subditae estote uirís, sicut oportet, in Domino.[3]

19. Uiri, diligite uxores [uestras],[4] et nolite amari esse ad illas.[5]

21. Patres, nolite ad indignationem prouocare filios uestros,[6] (u)t non pusil(lo) ani(m)o filii fiant.[7]

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[17] .i. *ainmne dochach fri*[*a*]*chéile.* [18] *andorogbid etruib.* [19] *imdílgud.* [20] .i. *forib* l. *sechna huili* predicta. [21] .i. *óentad etruib immanetar* l. *etruib* et *dia.* [22] .i. *dúib fridia* et *dodia fribsi.* [23] .i. *dobuith inóentid coirp* crist. [24] .i. *atligid dodia.* [25] *badatrab nábad cuit tadill ished aatrab di*diu *aprecept* et *acomal*(*nad*). [26] .i. *etarcni dǽ.* [27] *ished* tra *forchain* som híc *aratucca cách acanas condibréil less indinne bess and* et *ari*(*n*)*réla dochách rodchluinethar.*

Fol. 27c.

[1] .i. *icomalnad timne* iesu et *itogarmaim aanme.* [2] *attlugud boidc dodia dibarnícc trits*om. [3] *bad* in domino *intaurlatu.* [4] .i. *hóre it*subditi*som.* [5] .i. *luind.* [6] .i. *trechosc conacarbi cenchintu.* [7] [in marg.] .i. *toirsig.*

22. Serui, obaedite dominís carnalibus per omnia,[8] non ad oculum seruientes, quasi hominibus placentes;[9] sed in semplicitat cordis,[10] timentes Deum.[11]

24. Scientes quod á Domino accipietis retributionem hereditatis.[12]

25. Qui enim iniuriam facit, recipiet id quod inique gessit;[13] [14] et non est personarum acceptio[a] apud Deum.[15]

IV. 1. Domini, quod iustum est et aequum, seruis praestáte,[16] scientes quoniam et uos Dominum habetis in coelo.[17]

2. Orationi instate.[18]

3. Orantes simul et pro nobis,[19] ut aperiat Deus nobis hostium sermonis[20] ad loquendum misterium Christi,[21] propter quod etiam uinctus sum.[22]

4. Ut manifestem illud ita ut oportet me loqui.[23]

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[8] .i. (*for*)*cain som* híe seruos obidire et seruire dominis *arnaérbarat* domini *robtar irlithi ar*(*mog*)*e dúun resiu tised hiress robtar anirlithi iarum* *niáil* tra *insin doepert olsesom ar nidoforcitul an*(*irl*)*atad dodechuid.* [9] .i: *nibo intain nombeid arsúil* tantum *dogneith toil far coimded.* [10] .i. *induthracht* .i. *badarlóg diade.* [11] .i. (*ar*)*dígail forib ma*(*ni*)*d irlaithi arrofitir side imbo hochridiu fanacc.* [12] .i. *ropia anorpe nemde illóg farnirnigde.* [13] .i. *rambia dígal tarhési adrognimo.* [14] .i. (*int*)*í bes anirlithe* l. *nád chomalnathar anasberar friss rambia dígal tara éssi* .i. *cid incoimdiu dodgné friamug* (*cid*) *inmug friachoimdid.* [15] sed operum *eter sóir* et *dóir eter mug* et*coimdid.* [16] *cosc innacoimded inso arnápforóil acumachte foramogaib.* [17] .i. quasi dixisset *abi*[b] *mogasi dano atá far cóimdiu innim.* [18] .i. *ishæ inso infognam donchoimdid nemdu* et *isfriu huili atbeirsom ón* Pelagius: negligentis enim et dormientis oratio nihil impetrare ualet.[c] [19] .i. *la irnigdi airib féisne.* [20] .i. *conroib buáid precepte duun tresaniccatar híli.* [21] .i. euangelium .i. *cororél*am *rúna incholnigthea* et *geine* c*rist* et *achésta.* [22] .i. *isairi amcimbidse hore nopridchim inrúinsin.* [23] .i. *cenchondarcilli.*

[a] MS. acceptiotio.

[b] Lege *adib*, Zimmer.

[c] For the last three words Migne, col. 901, has: nec ab homine praeualet impetrare.

5. In sapientia ambulate [24] ad eos [25] qui foris sunt,[26] tempus redimentes.[27]

6. Sermo uester semper in gratia sale sit conditus,[28] ut sciatis quomodo oporteat uos unicuique respondere.[29]

7. Tychicus . . fidilis minister,[30] et conseruus in Domino ; [31]

8. Quem misi ad uos ad hoc,[32] ipsum ut cognoscatis quae circa uos sunt,[33] et consuletur corda uestra,[34]

9. Cum Onessimo.[35] Omnia, quae [hic] aguntur, nota faciet uobis.[36]

Fol. 27d.

10. Salutat uos Aristharchus,[1] et Marcus, consubrinus Barnabae,[2] de quo accipistis mandata ; [3]

11. Et Iesus, qui dicitur Iustus; qui sunt ex circumcisione;[4] hi soli sunt adiutores mei.[5]

12. Salutat uos Epaphras, qui est ex uobís,[6] . . . semper sollicitus pro uobís in orationibus.[7]

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[24] .i. *ipricept narrún diade doib* et *innanebthórtrom*mad *dochuingid neich cuccu.* [25] .i. *túati.* [26] .i. extra æclesiam. [27] [in marg.] (*inda*)*imser forubid* (*treb*)*arńdrognímu* (*nita*)*dchrenid trebar*(*ńgní*)*mu inaimsir* noui.[a] [28] .i. *taibred formbríathar ráth spirito dochách trefoirbthetith farpre*cepte. [29] .i. *conirmissid taithesc coir do cachgrád* et *do cach áis.* [30] *istorisse athimthirecht.* [31] .i. *oc fognad dodia.* [32] .i. *dosund.* [33] .i. *cofesid fiss scéel uáuni.* [34] .i. *ofessid da*no *fiss scél uáimse* et *arnábadtoirsig dimchuimriugsa.* [35] .i. *isimmallei rofóitea.* [36] .i. *eter mochuimregasa* et *l'in diapri*d*chimm.*

Fol. 27d.

[1] *farnimchomarc uaidib.* [2] *coibdelach.* [3] .i. *ropri*d*ach dúib.* [4] .i. *diiudéib doib.* [5] *ocprecept.* [6] .i. *isuáib fesin acheuél.* [7] .i. *guidid dia eruibsi dogress.*

[a] This gloss is written on the margin of v. 3, in four lines, from the beginning of each of which the bookbinder has cut off four letters.

13. Testimonium [enim] illi perhibeo, quod habet multum laborem pro uobis,[8] et pro hís qui sunt Laudaciae.[9]

14. Salutat uos Lucas medicus.[10]

15. Salutate fratres, qui sunt Laudaciae,[11] et Nympham, et quae in domo eius est æclesia.[12]

16. Et cum lecta fuerit apud uos æpistola [haec], facite ut et in Laudicensium æclesia legatur,[13] et eam quae Laudicensium est, uos legatis.[14]

17. vide ministerium quod accepisti in Domino.[15]

18. Salutatio mea manu Pauli[16] . . . . ΑΜΗΝ ΦΙΝΙΤ.

EPISTOLA I. AD TIMOTHEUM.

Incipit argumentum.[17]

I. 2. Gratia, misericordia et pax á Deo Patre.[18]

3. Sicut rogaui té ut remaneres Ephesi cum irem in Macedoniam,[19] ut denuntiares quibusdam ne aliter docerent,[20]

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[8] .i. *dobiursa teist asmór farsercsi less.*[a] [9] .i. *nobcara huili.* [10] dicit híc *ainm dáno dorigeni itossug.* [11] *badchore dúib friu carid dagdóini.* [12] .i. *am munta*[*r*] *huile.* [13] .i. *act arroilgither ind epistilse dúibsi berthir uáib* laudocensibus et*doberthar indæpistil scríbther dosuidib* con*árlægthar duibsi doadbadar* híc *nádroscribad dosuidib cedacht* et*arrobe scribent doiib.* [14] .i. *conarlégidsi.* [15] *preccpt dochách.* [16] *combad notire rodscribad cosse.* [17] *hæcosc.* [18] .i. *sainred do daltu anisiu* quia asper fuit. [19] .i. precor multifarie sicut rogaui .i. *islerithir inso nonguidimse dia nerutsu am*al *rotgádsa imanad inephis sechropo léirsón.* Aliter adit ubi dicit hoc p*ra*cceptum tibi commendo filii timothe et *ismedóntestimin áfil etarru.* [20] .i. *isdo inso noainfeda.*

[a] Ex hac glossa intelligi potest, codicem, cui glossatio hibernica primo adscripta esset, lectionem "quod habet multum amorem pro uobis" exhibuisse; neque discrepat glossa insequens *nobcara huili*, Zimmer.

4. Neque intenderent fabulís et genelogís[21] interminatís,[22] quae questiones praestant magis[23] quam aedificationem Dei, quae est in fide.[24]

5. Finis autem praecepti est caritas[25] de corde puro, et conscientia bona, et fide non ficta.[26]

6. A quibus quidam aberrantes,[27] conuersi sunt in uaniloquium,

Fol. 28a.

7. Uolentes esse legis doctores,[1] non intelligentes neque quae loquntur,[2] neque de quibus adfirmant.

9. Sciens hoc quod iusto non est lex possita sed iniustis,[3] et . . . homicidis,[4]

10. . . . plagiarís,[5] mendacibus et periuris.[6]

12. Gratias ago éi, qui me confortauit, Christo Iesu,[7]

13. Qui prius fui blasfemus et persecutor[8] et contumiliossus.[9]

14. Superabundauit autem gratia Domini.[10]

15. Fidelis sermo,[11] . . . quod Christus Iesus uenit in hunc mundum peccatores saluos facere.[12]

16. misericordiam consecutus sum, ut in me primum ostenderet[13] Christus Iesus omnem patientiam.[14]

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[21] .i. *genelcha* et*bunadsi scél.* [22] .i. *nitucthar cenn essib.* [23] *tairthet cachfer immalaile.* [24] .i. *nifóiret cumtach nirisse.* [25] .i. *isferr cachreit són.* [26] .i. *ishé loc inatreba.* [27] .i. *óntrédiu asrubart riam.*

Fol. 28a.

[1] .i. *(oro)ibtis ocdenum reetche la riga.* [2] .i. *nitacair anasberat.* [3] .i. *ní dodígail forfírianu tuccad recht acht isdochosc cintach.* [4] *nech orcas afini.* [5] .i. *donaibcssoircnidib.* [6] *éithchechaib.* [7] .i. *conopridchinn aindocbáil.* [8] apostolorum. [9] .i. *robá occanaithisigud.* [10] .i. *conromíccad* de peccato. [11] .i. *beim foris inso* l. *istitul indí archiunn.* [12] .i. *issuáichnid isindí romíccsa.* [13] .i. *combad dessimrecht icce cáich.* [14] .i. *ainmne frimpeccad* et*moicc iarum.*

17. Regi autem saeculorum,[15] . . . gloria[16] in saecula saeculorum.[17]

18. Hoc praeceptum commendo tibi . . . secundum praecedentes in te profetias,[18] ut milites in illís bonam milit[i]am,[19]

19. Habens fidem et bonam conscientiam, quam quidam repellentes, circa fidem naufragauerunt;[20]

20. Ex quibvs est Hymenaeus et Alexander quos tradidi Satanae.[21]

II. 1. Obsecro . . . fieri obsecrationes . . . pro omnibus hominibus.[22]

2. ut quietam et tranquillam uitam agamus, in omni pietate et castitate.[23]

Fol. 28b.

3, 4. coram . . . Deo, qui omnes homines uult saluos fierí.[1]

5. Unus enim Deus,[2] unus et mediator Dei et hominum.[3]

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[15] .i. *rii trembethe.* [16] .i. *isuisse amolad.* [17] .i. *cennaforcenn ariseicrichnichthe donindnigs*om *adagmóini.* [18] *am*al *ro pridchad duit itosug.* [19] habens fidem .i. *isamlid bid maith domílte.* [20] .i. *roscarsat friæ* .i. *asbertar ananman arnagaba nech desimrecht diib intalaxander hí sin robochert* ut ipse dicit alaxander ærarius multa mala mihi fecit. [21] .i. pænitentiæ l. *dodásacht* .i. *nibí indásachtach friáeicñdar arni irmadadar.* [22] .i. *desercc cenelach insin.* [23] .i. *act robǽ* quies et tranquilitas regibus *bieid da*no *dúnni andedesin* et pietas et castitas *lasodin.*

Fol. 28b.

[1] Ceist *cid natat sláin indhuli mátchobra* quia omnia quaecumque uoluit dominus fecit *n*ianse *hóre nád comeicnigther nech fritoil* l. is pars pro toto *armfil cencel nabelre isinbiuth dinadricthe nech* l. *indii adchobras*om *dohícc ithé ronícc* tantum .i. qui uult omnes homines saluos fieri salui ut aug*ustinus* dicit. Aug*ustinus* Tamquam diceretur nullum hominem fieri saluum posse nisi is quem ipse fieri uoluerit. [2] *am*al *asnóindia* omnium *adcobra ícc* omnium. [3] .i. *etir fessin* et *dóini.*

6. Qui dedit redemptionem semet ipsum[4] pro omnibus,[5] testimonium temporibus [suis].[6]

7. In quo possitus sum ego praedicator et apostolus.[7]

8. sine ira et discep[ta]tione.[8]

9. mulieres . . . cum uerecundia et sobriaetate ornantes se,[9] et non in tortís crinibus;[10]

10. Sed, quod decet mulieres.[11]

11. Mulier in silentio discat.[12]

12. Docere autem mulieri non permitto,[13] neque dominari[14] in uirum, sed esse in silentio.[15]

13. Adam enim primus formatus est, deinde Heva.[16]

15. Saluabitur autem per filiorum generationem, si permanserit in fide.[17]

III. 1. Fidelis sermo:[18] Si quis aepiscopatum desiderat, bonum opus desiderat.[19]

2. Oportet ergo[20] episcopum inreprehensibilem esse; unius uxoris uirum,[21] . . . hospitalem,[22] doctorem.[23]

3. Non uinolentum,[24] . . . non litigosum,[25 b] non cupidum.[26]

4. filios habentem subditos.[27]

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[4] *darrat fessin hicroich.* [5] .i. *arícc cáich.* [6] .i. *dorratad teist de isindaimsir sin hiforcomnucuir intaidchric* per crucem. [7] .i. *issí rún indforcillsin nopridchimse.* [8] .i. *cenindlach.* [9] .i. *cumtach basuisse fri hiriss.* [10] .i. *cissib.* [11] .i. *anastechte* .i. *féil(e)* et *genas.* [12] .i. *na imchomarcad ní* in æcles*ia* sed uiros interrogat domi. [13] .i. *actmad aclaind.* [14] .i. *nípsi besairchinnech.* [15] *arislour infer diairlabri.* [16] .i. *issiniu infer* et *istairismechu* quam mulier. [17] .i. *issamlid sin dano bid ícc disi tuistiu claindde.* [18] *asbeir sís.* [19] .i. marterium ante omnes l. *dénad gnímu epsc(uip).*[a] [20] .i. *ithé gními epscuip asmbeir sís.* [21] *renairile gráid iarmbathius.* [22] *inairitiu cáic[h].* [23] .i. *orop éola ifiuss* et *ǽcnu.* [24] .i. *ni ib finn combi mescc.* [25] .i. *ní bii debuith do fri nech.* [26] .i. *ní santach.* [27] .i. *amaicc dia réir.*

[a] The first stroke of the *u* is visible, the rest of the *u*, the *i* and *p* have been cut off by the bookbinder.
[b] MS. litigosus.

5. Si quis autem domui suae bene praeesse nescit, quomodo aeclesiae Dei diligentiam habebit? [28]

6. Non neophitum,[29] ne, in superbiam elatus, in iudicium incidat diabuli.[30]

7. Oportet autem illum et testimonium habere bonum [31] ab hís qui foris sunt, ut non in obprobrium incidat.[32]

Fol. 28c.[a]

8. Diaconos . . . non bilingues,[1] . . . non turpe lucrum sectantes,[2]

9. Habentes ministerium fidei.[3]

10. Et hi autem probentur primum.[4]

11. Mulieres similiter pudicas.[5]

12. Diacones sint unius uxoris uiri.[6]

13. Qui enim bene ministrauerint,[7] gradum sibi bonum adquirunt.[8]

14. Haec tibi scribo, sperans me uenire ad te cito.[9]

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[28] .i. *manirochoscaso*m *amuntir intain biis cengrád ni uisse toisigecht sochuide do.* [29] .i. *ni nuiethicid.* [30] .i. *indígal dochoid for diabul iar nimmarmus ar nadecha foir.* [31] .i. con*darta cách teist foir asnuisse grad foir.* [32] .i. *ondáes tuaithe eterarrobœ cindas abésse* [in marg. inf.] *arndip maith nairlethar amuntir ritecht gráid foir is irdorcu epirt iaru*m.

Fol. 28c.

[1] .i. *nipsain anasberat* et *immarádat* l. *nadulburiu.* [2] .i. *niriat nadánu diadi aranindeb domunde.* [3] .i. *aritpreceptori hirisse.* [4] .i. *doberr teist diib ritecht gráid forib.* [5] .i. *arrobatar bandechuin andsom isindaimsir sin.* [6] .i. *renairite gráid són.* [7] .i. *machomalnit angrád* l. apud plebiles *marudchoiscset ammuintir.* [8] .i. praemium in regno caelesti l. *isuisse grad nepscuip dothabirt forru.* [9] .i. *fomentar morigtinse mos riccubsa.*

[a] On the upper margin, there is a gloss of which I could only read . . . *doberat grad iaru*m . . *a* . . . *irbara som.*

15. Si autem tardauero,[10] ut scias quomodo oporteat té in domo Dei conuersari.[11]

16. sacramentum, quod manifestatum est in carne . . . . apparuit angielis.[12]

IV. 1. Spiritus [autem] manifeste dicit, quia in nouissimis temporibus discendent[13] quidam á fide,[14] adtendentes spiritibus erroris.[15]

2. In hipocrisi loquentium mendacium,[16] et cauteriatam habentium suam conscientiam,[17]

3. Prohibentium nubere, abstenere a cibis, quos Deus creauit ad percipiendum cum gratiarum actione fidelibus.[18]

4. nihil reiiciendum quod cum gratiarum actione percipitur.[19]

5. Sanctificatur enim per uerbum Dei.[20]

6. Haec proponens fratribus,[21] . . . bonus eris minister . . enutritus uerbis . . . bonae doctrinae, quam adsecutus és.[22]

7. Ineptas autem et inanes fabulas[23] deuita, exerce autem teipsum ad pietatem.[24]

8. Nam corporalis exercitatio ad modicum utilis est;[25]

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[10] .i. *nifetar sa moimthechta arachuitade.* [11] .i. *forcane* et *arambere biuth.* [12] [in marg.] (.i) *isisin rafetar (a)ngil arrobói i(fla)ith arsuidib . . ssin* l. *roardrigestar dúnni óan(g)lib inaidchi ingene.* [13] .i. *treamhiris.* [14] .i. *ciaso demnithir so forcomnucuir bieid aimser nad creitfider* et *dosluinfider.* [15] .i. *ished inso nodascara frie.* [16] .i. *is seichti issain ani forchanat* et *dogniat.* [17] .i. *aidchuimthe* l. *loiscthe.* [18] .i. *conrobad adtlugud buide dodia treu* a fidelibus. [19] .i. *mad cofoirbthetu hirisse arfemthar*[a] et *attlugud mbuide.* [20] .i. *tre ailli gaibther reproinn.* [21] .i. *mathé nabriathrasa forcane.* [22] .i. *rochúala naimse.* [23] .i. *senchassa rechta adfiadat sáibapstil.* [24] .i. *imcaib.* [25] .i. *nipi cian amasse inchoirp.*

[a] MS. *arfenithar*, as Zeuss correctly read. But it certainly should be *arfemthar*. As Zimmer says: "est forma radicis *em* (sumere) praepositionibus *ar-fo* auctae: confer *cuarfemthaso* (gl. quasi non acceperis) fol. 8[d], *courfemat* (gl. ut excipiant) Ml. 15[d], *arfemasiu* (gl. accipito) ibid. 68[d].

Fol. 28d.

pietas autem ad omnia utilis est, promisionem habens uitae, quae nunc est, et futurae.[1]

9. Fidelis sermo,[2] et omni acceptione dignus.[3]

10. maledicimur, quod speramus[4] in Deum uiuum, qui est saluator omnium hominum, maxime fidelium.[5]

12. exemplo esto fidelium.[6]

13. Dum uenio, adtende lectioni,[7] exortationi et doctrinae.[8]

14. gratiam quae data est tibi . . . cum inpossitione manuum præsbiteri.[9]

15. in hís esto,[10] ut profectus tuus manifestus sit omnibus.[11]

16. Adtende tibi,[12] et doctrinae ; [13] . . hoc enim faciens,[14] et te ipsum saluum facies,[15] et eos qui té audiunt.[16]

V. 1. Seniorem ne increpaueris, sed obsecra ut[17] patrem ;

2. Anus ut matres.[18]

4. Si qua autem uidua filios aut nepotes habet, discat primum domum suam regere, et motuam uicem reddere parentibus.[19]

5. Quae . . . uidua est . . . instat obsecratioonibus.[20]

8. Si quis autem suorum, et maxime domesticorum[21] curam non habet, fidem negauit,[22] et est infidili deterior.[23]

Fol. 28d.

[1] .i. *ismaith siu* et *tall.* [2] .i. *asbeir sís.* [3] .i. *is fíu choméit.* [4] .i. *is hed dathar dún.* [5] .i. *itheside sainchóim indríg.* [6] .i. *ɔrogba cách desimrecht díit.* [7] .i. *aratuicce arrolegais*[a] .i. *innachomalnad* et*innaprecept.* [8] .i. *nertad sochuide inhíriss.* [9] .i. *intain dorratad grád fort.* [10] .i. *occachomalnad.* [11] .i. *ɔfestar cách dofoirbthetu ɔrogba cách desimrecht díit.* [12] .i. *diachomalnad.* [13] .i. con*didforcane.* [14] .i. *achómalnad* et*aprecept.* [15] .i. *bid ícc deit féin.* [16] .i. *cách rotchechladar oc*precept. [17] .i. *am*al *bid.* [18] .i. *nasentinni.* [19] .i. *am*al *dorígensat sidi aaltramsi dénadsi goiri doibse*m. [20] .i. con*dibfoirbthe.* [21] .i. *ammuintire fesine.* [22] .i. *mabeid ní aratechta* uidua *maccu* l. *tuistidi it cairigthi inmaicsi* et *intuistidi cendethidin dissi.* [23] .i. *creitmech sin asmessa ancreitmech.*

[a] *anrolegais*, Zimmer, perhaps rightly.

9. Uidua elegatur non minus sexaenta annorum.[24]

10. In operibus bonis testimonium habens:[25] si filios[26] educauit,[27] si hospitio recepit,[28] si sanctorum pedes lauauit,[29] si tribulationem patientibus ministrauit,[30] si omne opus bonum subsecuta est.[31]

Fol. 29 a.

11. Adolescentiores . . uiduas deuita, cum enim luxoriatae fuerint . . . nubere uolunt.[1]

12. Habentes dampnationem, quia primam fidem inritam fecerunt.[2]

13. otiosae discunt circuire domus,[3] non solum otiosae,[4] sed et uerbosae.[5]

14. Uolo ergo iuueniores nubere,[6] . . nullam occassionem dare aduersario maledicti gratia.[7]

15. Iam enim quedam conuersae sunt retro post Satanam.[8]

16. Si quis[a] fidelis habet uiduas, subministret illis,[9] et non grauetur aeclesia.[10]

17. Qui bene praesunt præspiteri, duplici honore digni habentur,[11] maxime qui laborant in uerbo et doctrina.[12]

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[24] .i. *is si inso fedb asuissc dogoiri inæclis archuit óisa* et *bésa.* [25] .i. *intain rombói etirtuaith.* [26] .i. *ithæ inso bési nodaberat inæclis.* [27] .i. quando fuit *etertuáith.* [28] *maarroéit oigetha.* [29] *marusbói dihumaldóit.* [30] .i. *madudrimthirid óis carcre* ministrauit .i. cibo et uestæ. [31] .i. *manidtesarbi ni dimaith assagnimaib intain rombói etirtuáith isuisse a airitiu inæclis.*

Fol. 29 a.

[1] .i. *beta téit.* [2] .i. *dianinbothigetar.* [3] .i. *ithæ inso bésse inna fedb asluat hiris.* [4] .i. *celide* et *buith cendenum neich.* [5] .i. *banrád.* [6] .i. *isfer*[*r*] *liumm* quam *anairitiu inæclis.* [7] .i. *arnaroib eicndag indraith diadi trea peccad som* l. maledicti gratia. [8] .i. *docotar* iterum *fritola inbetho.* [9] .i. con*róiret ambethid.* [10] .i. *arnapéicen angóire inæclis.* [11] .i. *comalnad neich forchanat* et *biad* et *éitach doib.* [12] .i. *indhi pridchite* et *forchanat brethir dæ.*

[a] MS. qua.

18. Dicit enim Scriptura: Non alligabis ós boui trituranti;[13] et : Dignus est operarius mercide sua.[14]

19. Aduersus prespiterum accusationem noli recipere,[15] nisi sub d[u]obus et tribus testibus.[16]

20. Peccantes coram omnibus argue,[17] ut et caeteri timorem habeant.[18]

21. Testor coram Deo,[19] . . . ut haec custodias sine praeiudicio,[20] nihil fac[i]ens in aliam partem declinando.[21]

22. Manus cito nemini inpossueris,[22] neque commonicaueris peccatís alienís.[23]

23. Noli adhuc bibere aquam;[24] sed uino modico utere,[25] propter stomachum tuum,[26] et frequentes tuas infirmitates.[27]

24. Quorumdam hominum peccata manifesta sunt, praecidentia ad iudicium; quosdam autem et subsecuntur.[28]

25. Similiter et facta bona manifesta sunt;[29] et quae aliter se habent,[30] abscondi non possunt.[31]

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[13] .i. *desimrecht fetarlicci inso do imthrenugud asnuisse tasgid* et *œitiud ind áisso gráid* et*lcgind.* [14] .i. *isuisse lóg asaithir dochách.* [15] .i. *doasdud pectho* l. *immarmussa foir.* [16] .i. *maniastat indarecht peccad foir* uetus et nouum l. *natrirecte* .i. naturae rl. *isiarum iscomain side maniscomalnadar.* [17] .i. *inlínn rofitir apeccad finnad accúrsagad.* [18] .i. *inlinn rodchluincthar.* [19] .i. *guidimm* l. adiuro. [20] .i. cogitat*ione* l. *con*silio l. *nitoibre grád forncch cen a œtarcne riam.* [21] .i. *fadess nofathuaith manip tre dagcomairli dognether.* [22] .i. *nitaibre grád fornech ɔfeser ainruccus dongrádsin.* [23] .i. *armad pccthad intí forataibre grád lenit apecthe dindí dobeir angrád.* [24] .i. *nabadtórmach galir duit.* [25] .i. *airbir biuth.* [26] *arbiith galar neclis fortsu.* [27] *ardogalarchi dogrés.* [28] [in marg] .i. *nitaibre grád forncch* causa *apectha* l. *achaingníma arbiit alaili and rofinnatar apecthe rosiu*[a] *docói grád forru alaili isiarum rofinnatar berir da*no *frilaa brátha.* [29] .i. *biit sualchi and itsoilsi.*[b] [30] .i. *inchaingnímai aili isiarcein rofinnatar.* [31] .i. *isdiing cleith inmaith.*

[a] Sic: leg. *resiu.* [b] *itfoilsi*, Zimmer.

Fol. 29b.

VI. 1. Quicumque sunt sub iugo, serui [1] dominos suos omni honore dignos arbitrentur, né nomen Domini et doctrina blasfemetur.[2]

3. Si quis . . . non adquiescit sanís sermonibus,[3]

4. Superbus est, nihil sciens,[4] sed languens circa questiones,[5] et pugnas uerborum;[6] ex quibus oriuntur inuidiae,[7] contentiones,[8] blasfemiae, suspiciones malae.[9]

5. Conflictiones [10] hominum mente corrumptorum,[11] . . . existimantium questum esse pietatem.[12]

6. Est autem questus magnus, pietas cum sufficientia.[13]

7. Nihil enim intulimus in hunc mundum,[14] haud dubium quod nec aufferre quid [a] possimus.[15]

8. Habentes autem alimenta, et quibus tegamur,[16] contenti sumus.[17]

9. Nam qui ˌuolunt diuites f[i]eri, incidunt in temptationem,[18] et in laqueum diabuli,[19] et desideria multa,[20] et inutilia, et nociua, quae mergunt homines in interitum et perditionem.[21]

Fol. 29 b.

[1] .i. *cosc innammoge inso sis.* [2] .i. *arnaǽrbarthar roptar irlithi armoge dún ɔtanicc hiress* et *itanirlithi iarum.* [3] .i. *nopridchimsc.* [4] .i. *isdiummussag* et *is anfissid.* [5] .i. *dobeir cesti dochách* et *ni maith less cia gabthar do.* [6] .i. *imbresna colhuindi.* [7] .i. *dochách frialaile.* [8] .i. *imchesti.* [9] .i. *berid cách brith forarelc.* [10] .i. *imcháinti* et *athissi.* [11] .i. *nípí ciall lanech dogní insin.* [12] .i. *asberat isar indeb isdénti tol dǽ.* [13] .i. *coimsetu biid* et *ǽtich ní rofera* tantum. [14] .i. *nitucsam loun linn isi[n]mbithsa.* [15] .i. *nibéram ass dano.* [16] .i. *mod* cond*inroirea.* [17] .i. *banbuidich issí ardagairle.* [18] .i. *iscor lame ardodced buith ocairbiathad sainte.* [19] .i. *ished insin allinn ingaib diabul* peccatores. [20] .i. *bid accobor* semper. [21] .i. *fri ḃaús.*

[a] MS. quod.

10. errauerunt a fide,[22] et inseruerunt sé doloribus multis.[23]

11. sectare uero iustitiam.[24]

Fol. 29 c.

12. adprehende uitam aeternam.[1]

14. Ut serues mandatum sine macula, inreprehensibile, usque in aduentum Domini nostri,[2]

15. Quem suís temporibus ostendet[3] beatus et solus potens, Rex regum et Dominus dominantium.[4]

16. cui gloria, honor et imperium sempeternum.[5]

17. Diuitibus huius seculi praecipe non sublime sapere,[6] . . sed in Deo uiuo, qui prestat nobís omnia abunde;[7]

19. Thesaurizare sibi fundamentum bonum in futurum, ut adprehendant ueram uitam.[8]

20. depossitum cus[to]di, diuitans profanas uocum nouitates,[9] [10] et oppossitiones falsi nominis scientiae.[11]

21. circa fidem[12] exciderunt.[13]

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[22] .i. *roscarsat frihiriss.* [23] .i. *bidserc doib.* [24] .i. *isuissiu duit.*

Fol. 29 c.

[1] .i. *file duit innim.* [2] .i. con*didtarilbæ illau baiss* l. *brátho.* [3] *am*al *donarchet.* [4] .i. *doadbadar* híc *bríg inna* per*sine dodiccfa asmó de focialtar.* [5] .i. *istrethenc comadas do.* [6] .i. *cocumachtu apstil.* [7] .i. *ishé astopur innanaue.* [8] .i. *condipmaith afuirec innim* et*ɔrobat inhellug coirp* crist *innim.* [9] .i. *issamlid achoméit.* [10] .i. *etarcert diphecthib* et*cobre domunde.* [11] .i. *imchesti anfoirbthi.* [12] .i. a fide l. *sechhiriss.* [13] .i. *rofadatar.*

EPISTOLA II. AD TIMOTHEUM.

Fol. 29d.

I. 1. Paulus, apostolus Christi Iesu, per uoluntatem Dei,[1] secundum promisionem uitae,[2]

2. Timotheo carissimo filio,[3] gratia et misericordia,[4] pax á . . . Christo Iesu.[5]

3. Gratias ago Deo meo, cui seruio a progenitoribus meís,[6] . . quod sine intermissione habeam tui memoriam in orationibus meis.[7]

4. Desiderans té uidere,[8] memor lacrimarum tuarum,[9] ut gaudio inplear.[10]

5. Recordationem accipiens eius fidei quae est in té non ficta; quae et habitauit primum in abia tua[11] Loidae,[12] et matre tua Eunichæ,[13] certus sum autem quod et in té.[14]

6. admoneo te ut resuscites gratiam Dei.[15]

7. Non enim dedit Deus nobís spiritum timoris,[16] sed uirtutis et dilectionis et sobrietatis.[17]

Fol. 29d.

[1] .i. *nisecheomairli dǽ da*no. [2] .i. *ni imbresnat mognima frimort* et*mothogairm.* [3] *dimdaltib huilib.* [4] .i. dei et *doso*m *fricách.* [5] precor multipliciter ego *osme.* [6] .i. *hóbói mochland* et *mochenéel isocfrecur céill dæ atáa isocca da*no *attósa.* [7] .i. *guide dæ erutsu dogréss.* [8] *ba méite limm niscartha friumm.* [9] .i. *intain ronanissiu do*m*héisse nírbo accur lat.* [10] .i. *act immanárladmar.* [11] .i. *itsenmathir.* [12] .i. *ished aainm.* [13] .i. *rofetarsa isfoirbthe do hiresso batoich deit da*no *arbafoirbthe hires domathar* et*dosenmathar.* [14] .i. *isderb lium attá latsu.* [15] .i. *ma*con*atil biuce treomun fochide.* [16] .i. com*mimmis ecil hifochidib.* [17] .i. *ished atredesin foloing.*

8. Noli itaque erubescere testimonium Domini nostri,[18] neque me uinctum eius,[19] sed conlabora euangelio,[20] secundum uirtutem Dei,[21]

9. Qui nos liberauit et uocauit . . . secundum propositum suum,[22] et gratiam quae data est in nobís in Christo Iesu ante tempora secularia ;[23]

10. inluminauit autem uitam et incorruptionem per euangelium :[24]

11. In quo positus sum ego praedicator et apostolus et magister gentium.[25]

12. Ob quam causam etiam haec patior,[26] sed non confundor.[27] Scio enim, cui credidi,[28] et certus sum quia potens est depossitum meum seruare in illum diem.[29]

Fol. 30 a.

13. Formam habe[1] sanorum uerborum quae a me audisti.[2]

15. Scis hoc, quod auersi sunt á me omnes qui in Assia sunt: ex quibus [est] Phigelus et Hermogines.[3]

16. Det misericordiam Dominus Onesfori domui,[4] quia saepe me refrigerauit,[5] et catenam meam non erubuit ;[6]

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18 .i. *nabad mebul lat* precept *c*rist *crochthi*. 19 .i. *nabathoirsech ciabeosa hicarcair*. 20 .i. *eterachomalnad* et*aprecept*. 21 .i. *niba anse duit iar neurt inspirito nóib*. 22 .i. *hóre arinrobe buith inelluch coirp c*rist. 23 .i. *fo besad fir trebuir crenas tiir diachlainnd cidrisiu robáe cland les issamlid arrobertso*m *arnicc ni cidrisiu robeimmis etir*. 24 .i. *cruth assechidi bethu* et*nebmarbtu*. 25 .i. *ishé mort inso*. 26 .i. *hóre amforcitlid geinte*. 27 .i. *ní mebul lemm ciafadam*. 28 .i. *aspersan oirdnithe*. 29 .i. *rodbodia adroni* et*ɔnói arrad file andsom* l. *ishésom adroni dodia infochricc file do innim* et*isdia cata óeiade treagnimoso*m.

Fol. 30a.

1 .i. *noscomalnithe* sicut audisti. 2 .i. *iccte corp* et *anmain*. 3 .i. *asbertar ananman arndip rucce doib*. 4 .i. *domuntir*. 5 .i. *remchuimriug* et *imchuim*r*iug*. 6 .i. *nírbomebul less mocharatrad ciarpsa cimbid*.

17. Sed . . . sollicite me quesiuit et inuenit.[7]

18. quanta Ephesi ministrauit [mihi], melius tú nosti.[8]

II. 1. Tu ergo . . . confortare [9] in gratia.[10]

2. Et quae audisti a me per multos testes,[11] haec commenda fidelibus hominibus,[12] qui idonei erunt et alios docere.[13]

3. Labora sicut bonus miles Christi Iesu.[14]

4. Nemo militans Deo [15] implicat se negotiis secularibus, ut ei placeat cui se probauit.[16]

5. Nam et qui certat in agone,[17] non coronatur nisi ligitime certauerit.[18]

7. dabit tibi enim Dominus in omnibus intellectum.[19]

8. Memor esto Dominum Iesum Christum resurrexisse a mortuis,[20] . . . secundum euangelium meum,[21]

9. In quo laboro usque ad uincula,[22] quasi male operans; sed uerbum Dei non est alligatum.[23]

10. Ideo omnia sustineo propter electos,[24] ut et ipsi salutem consequantur,[25] quae est in Christo Iesu, cum gloria caelesti.[26]

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[7] .i *hore rombo* sollicite. [8] .i. *ismó afius deitsiu andorigeni dimaith frimsa.* [9] .i. *cototnertsu.* [10] .i. *ni rohéla uáit.* [11] .i. *ind hí* [a] *rochualatar inprecept* et *inmairb atathestis donuccussa do deimnigud mo*precep*te.* [12] .i. *pre*dech *doib.* [13] .i. *bit hiressig tresin*precep*tsin.* [14] .i. *i*precept et *comalnad.* [15] .i. *hore* tra *at*bonus miles. [16] .i. *actniroib ni forcocub*us. [17] .i. *dobeirso*m tra *cosmulius inmilti domundi* híc. [18] .i. *ished di*diu *al*ligitime *scarad fri indeb indomuin* et *tol dǽ dodénu*m. [19] .i. *condidtucce.* [20] .i. *dofrecru donaib hi dosluindet hesseirge.* [21] .i. *ama*l *non*prid*chimse.* [22] .i. *combiu icuimrigib* et *icarcraib.* [23] .i. *cia beosa icarcair* et *cuimriug.* [24] .i. *ɔrogbat desimrecht diim.* [25] .i. *trem insamilso.* [26] .i. *icc conindocbáil innatiarmoracht.*

[a] Palaeographically perhaps *int hí.*

Fol. 30 b.

12. Si sustenebimus, et conregnabimus.[1]

13. Si non credimus, ille fidelis permanet;[2] negare sé ipsum non potest.[3]

14. Haec commone, testificans coram Domino.[4] Noli uerbís contendere,[5] ad nihil enim utile est,[6] nisi ad subuersionem audientium.[7]

15. Sollicite cura té ipsum [8] probabilem exhibere Deo operarium [9] inconfussibilem.[10]

16. Profana autem et uaniloquia debita;[11] multum enim proficent ad impietatem.[12]

17. Et sermo eorum ut cancer serpit; ex quibus est Hymenaeus et Philetus,[13]

18. Dicentes resurrectionem esse iam factam.[14]

19. Sed firmum fundamentum Dei stetit,[15] habens signaculum hoc.[16]

21. Si quis autem emundauerit sé ab istís, erit uas in honorem sanctificatum,[17] et utile Domino,[18] ad omne opus bonum paratum.[19]

Fol. 30 b.

[1] .i. *iflaithemnacht.* [2] .i. *hifírad nech dorairngert* .i. *digal fornn mani cretem.* [3] .i. *dul nifír andurairngert.* [4] .i. *annongeiss cách immachomalnad.* [5] .i. *imbresna* et *cesti.* [6] .i. *nitorbe dobóu.* [7] .i. *ismaid im*murgu *dosuidiu.* [8] .i. *conarobat dualchi lat.* [9] .i. *gnéthid.* [10] .i. *naherassiget dogníme anasbere.* [11] .i. *fellsube* et *dialectic.* [12] .i. *nitáircet na aill.* [13] .i. *am*al *tuthle* l. *ailsin.* Pelagius: cancer esse dicitur uulnus quod in mammellís feminarum nascitur, quibus nissi cito sub[u]entum fuerit cum ad cór uirus serpendo peruenerit nullum ulltra remedium est. Ita hereticorum uitanda sunt eloquia.[a] [14] .i. *ished anesséirge leu maic indegaid anathre* l. *tuáth dǽ adóiri.* [15] .i. *nirochumscigthersón beos.* [16] .i. stabilitatis l. *fiuss do amuntire* ut dicit nouit rl. [17] .i. *precept athirge arnaepret indheritic hóre isincon*tumiliam *dúnni nipiam fri aithirgi.* [18] .i. *atrefca incumdiu and.* [19] .i. *act ranglana treathirgi.*

[a] colloquia, Migne, col. 935, where the words " ne per aures irremediabiliter uulnerent mentes " are added.

22. Iuuenilia[20] autem desideria[21] fuge, sectare uero iustitiam,[22] fidem, caritatem, et pacem cum ís qui inuocant Dominum de corde puro.[23]

23. Stultas autem, et sine di[s]ciplina questiones debita,[24 a] sciens quia generant lites.[25]

24. Seruum autem Domini non oportet litigare,[26] sed mansuctum essc ad omnes,[27] docebilem, patientem.[28]

25. Cum modestia corripientem eos qui resistunt ueritati.[29]

26. Ut resipiscant a diabuli laqueís, á quo capti tenentur[30]

Fol. 30c.

ad [b] ipsius uoluntatem.[1]

III. 1. Hoc autem scito,[2] quod . . . instabunt tempora periculosa ;[3]

2. Erunt homines se ipsos amantes,[4]

3. sine pace,[5] creminatores,[6] incontinentes,[7] inmites,[8] sine benegnitate.[9]

4. proterui,[10] . . . et uoluntatum amatores magis quam Dei.[11]

5. uirtutem autem eius abnegantes.[12]

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[20] .i. *óclachdi.* [21] .i. *uáilbe* et *utmaille.* [22] .i. *isferr són.* [23] .i. *am*al *ata cáinchu*m*racig sid*[*e*] *armbacháinchom*m*raccachso* l. *cáinchom*m*racc deit friu.* [24] .i. *am*al *dongniat heritic* et*saib-apstil.* [25] .i. *isairi isimcabthi.* [26] .i. *níuisse domug dáe buith fridcbuid.* [27] .i. *ccnsc fricách cter carit* et*escarit* ut beati mítes. [28] .i. *sochoisc.* [29] .i. *arniaill seirge occúrsagad.* [30] .i. *dúus indaithirsct.*

Fol. 30 c.

[1] .i. *doaircur.*[c] [2] .i. *fomentar inso.* [3] .i. *dochorp* et *anim.* [4] .i. *ni* con*chechrat act ní bas tol doíb.* [5] *fridia* et*duine.* [6] .i. *écndach cáich.* [7] *forcachreít.* [8] .i. *luind fricách.* [9] .i. *frincch.* [10] .i. *múchni.* [11] .i. *móa léu scrcc atuile* quam dei. [12] .i. *asberat istol dáe forchanat* et *nisí dongníat.*

[a] i.e. deuita. [b] MS. et.

[c] MS. *doaircor*, with *u* written over the penultimate letter.

6. Ex his enim sunt, qui penetrant domos, et captiuas ducunt mulierculas [13] oneratas peccatis.[14]

7. Semper discentes,[15] et numquam ad scientiam ueritatis peruenientes.[16]

8. Quemodmodum autem Iamnes et Mambres restiterunt Moysi,[17] ita et hi resistunt ueritati: homines corrupti mente,[18] reprobi circa fidem.[19]

9. Sed ultra non proficient;[20] insipientia enim eorum manifesta erit omnibus, sicut et illorum fuit.[21]

10. Tu autem adsecutus és meam doctrinam.[22]

11. ex omnibus eripuit me Dominus.

12. Et omnes qui pie uolunt uiuire in Christo Iesu [23] persecutionem patientur.[24]

13. Mali autem homines et seductores proficient in peius;[25] errantes,[26] et in errorem mittentes.[27]

Fol. 30d.

16. Omnis scriptura diuinitus inspirata,[1] utilis est . . . ad erudiendum in iustitia.[2]

IV. 1. Testificor,[3] coram Deo et Iesu Christo, qui iudicaturus est uiuos et mortuos, per aduentum ipsius et regnum eius.[4]

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[13] .i. *consoibat cách treu aritmathi side ocaslug.* [14] .i. *dogníat cachpecad treanaslachs*om. [15] .i. *bidfoglim doib.* [16] *arimfresna cách frialaile.* [17] .i. *da druith ægeptacdi robatar ocimbresun frimmoysi* et *nistuirmi recht act asenchass*om *fadesin arropo eola som na huile fetarlice.* [18] .i. *druáilnithe aciall.* [19] .i. *sáib aniress.* [20] .i. *nimmerat beshire.* [21] .i. *rofitir cách angnímu* et *acomroircnea am*al *rombátar.* [22] .i. *dogabál desimrechte disund sís huile.* [23] .i. eripiat Aliter *ind hí lasmbi accobur tol dæ ishecen doib ingremmen dofoditiu isin biuth.* [24] .i. *ished a*pie uiuere *inso.* [25] .i. *bit messa assammessa.* [26] .i. *uilc féssine.* [27] .i. *cách conéit doib.*

Fol. 30d.

[1] .i. *dorinfess do húasalathrachaib* et *fáthib* et *apstalib.* [2] *foglim fírinne.* [3] *guidim.* [4] *aralaith.*

2. Praedica uerbum :[5] insta oportune, inoportune.[6]

3. Erit enim tempus, cum sanam doctrinam non sustinebunt;[7] sed ad sua desideria coaceruabunt sibi magistros, prurientes auribus.[8]

4. Et a ueritate quidem auditum auertent,[9] ad fabulas autem conuertentur.[10]

6. Ego enim iam delebor,[a] et tempus resolutionis meae instat.[11]

7. Bonum certamen certaui, cursum consummaui.[12]

8. In reliquo possita est mihi corona iustitiae,[13] quam reddet mihi . . . iustus iudex ;[14] non solum autem mihi, sed et hís qui diligunt aduentum eius.[15]

11. Lucas est mecum solus.[16] Marcum adsume, et adduc tecum.[17]

12. Tithicum autem misi Ephesum.[18]

13. Pænullam quam reliqui Troade . . . affer tecum.[19]

14. Alaxander[20] aerrarius[21] multa mala mihi ostendit ;[22] reddet éi Dominus secundum opera eius ;[23]

15. Quem [et] tú deuita,[24] ualde enim restitit uerbís nostrís.[25]

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[5] *ished ón guit*er *and.* [6] *cidmaid cidolcc lanech* pri*dach do.* [7] .i. *níbafochen leu aforcital íccas corpu* et*anmana.* [8] .i. *bithé magistir dongegat in[d]hí asindisset atola féisne dóib.* [9] .i. *indheitsidi.* [10] .i. *doscélaib* et *senchassib fetarlice.* [11] .i. *tánicc aimser moidbartese.* [12] *comrama* et *baga poil frisnadédencha.* [13] .i. *ished arthá inso buáid* et *indocbál domsa* pro meo labore. [14] .i. *ni epil fir neich less.* [15] *fochelfatar* in bonís operibus. [16] *cenetarscarad.* [17] *dothuidecht lat illei.* [18] .i. *do*pre*cept.* [19] .i. *penbolcc* l. uestis .i. tonica l. lacerna .i. *sái* l. *fúan.* [20] .i. *istacir deit nitáirle lat immanimcab.* [21] .i. *cert* qui idula ære faciebat. [22] .i. *dorrigeni mór nuilc frimsa.* [23] .i. obtat mala factoribus male l. *niuccu actisfáitsine.* [24] *níp tarisse lat.* [25] Pelagius : quanto magis tuis resistet.[b]

[a] delibor, Vulg.
[b] Si nostris restitit, quanto magis tuis ! Migne, col. 940.

Fol. 31 a.

16. In prima mea defensione nemo [mihi] adfuit,[1] sed omnes me dereliquerunt; non illís reputetur.[2]

19. Liberauit[a] [mé] Dominus ab omni opere malo, et saluum me faciet in regnum suum caeleste.[3]

19. Saluta Priscillam et Auuillam Onisifori domum.[4]

20. Erastus remansit Corinthi.[5]

EPISTOLA AD TITUM.

I. 1. apostolus autem Iesu Christi secundum fidem electorum Dei,[6]

2. In spe[m] uitae aeternae, quam promissit qui non mentitur,[7] qui fuit ante tempora secularia.[8]

3. Manifestauit [autem] temporibus suís uerbum suum in praedicatione,[9] quae credita est mihi secundum praeceptum saluatoris.[10]

4. Tito, dilecto filio secundum commonem fidem.[11]

Fol. 31a.

[1] .i. *imchétni precept* .i. *dorretsa soscele* l. in catena. [2] .i. *darolgea dia doib.* [3] .i. *aromfoimfea innalaith* sicut mé liberauit ita mé saluum faciat. [4] *berir animchomarc uáim.* [5] *fri-precept* et*forcital.* [6] .i. *nifrittáit mo hiressa fri hiriss innan as deg rochreitset hic*rist l. ut crescat fides sanctorum dei. [7] *ní-pagóo andorairngert* híc *tra cateat* omnia *asbeirsom.* [8] .i. *robói irremfius.* [9] [in marg.] *inbethu dorairngert som issí inbriathar insin* et*rosfailsigestar som sidi intain rombo mithig less.* [10] .i. *isdiaréir roerpad domsa* ut segregate mihi paulum et barnapán rl. l. íte docete omnes. [11] *file etrunn.*

[a] i.e. Liberabit.

Fol. 31 b.

5. reliqui té[1] Cretae, ut ea quae desunt,[2] corrigas et constituas per ciuitates presbiteros, sicut et ego tibi dispossui.[3]

6. Si quis sine cremine est, unius uxoris uir;[4] filios habens fideles, non in accussatione luxoriae,[5] aut non subditos.[6]

7. Oportet enim æpiscopum sine cremine esse,[7] sicut Dei dispensatorem;[8] . . . non uinolentum.[9]

9. Amplectantem eum, qui secundum doctrinam est,[10] fidelem sermonem ut potens sit exortari[11] in doctrina sana,[12] et eos qui contradicunt arguere.[13]

10. Sunt enim . . . uaniloqui et seductores,[14] maxime qui de circumcisione sunt.[15]

11. qui uniuersas domos subuertunt,[16] docentes quae non oportet,[17] turpis lucri gratia.[18]

12. Dixit quidam ex illis, proprius ipsorum propheta:[19] Credenses semper mendaces,[20] malae bestiae,[21] uentris[22] pigri.[23]

13. Quam ob causam[24] increpa illos duræ[a] ut sani sint in fide.[25]

Fol. 31 b.

[1] .i. *fotrácbussa.* [2] .i. *diarniris.* [3] .i. *ordad tabarte gráid.* [4] *rengrád* et*iarmbathis isirdurcu epert iarum.* [5] .i. *nípsartholach achland* l. né ab aliis accussetur pro luxsoria. [6] .i. *fochumachte atuistide.* [7] *arislocht dosom madolcc amuntar.* [8] *arni uisse peccad lassuide.* [9] *róiba.* [10] *arascrúta cid forchana do hicc cáich.* [11] .i. *isand istualáng anerta actrachomalnathar renna*precept. [12] .i. *iccass corp* et *anmuin.* [13] *oricci inso béssi indepscuip.* [14] .i. *nosmoidet iscéláib* et *senchassaib recto* et *geintlecte.* [15] *de iudeib ón.* [16] .i. *ohiris inamiriss.* [17] .i. *ni diir donoibad ani forchanat.* [18] .i. conétat *indeb inbetho.* [19] [in marg.] *déiccesiu inteist dorat afili fésine* con*didtacair afoimtiu* et*aforcital* propheta .i. epimenidis *uel* callimachus. [20] .i. *sechitir goa ar saint.* [21] .i. *béssti olca doesmet fuili archródatu.* [22] .i. *lanmair* l. *ithemair* .i. *fri fogna*m *gréssich foigde napronn.* [23] *leiscc.* [24] .i. *aracethardese.* [25] *iscombat maithi coisctir.*

[a] i.e. dure.

14. Non intendentes Iudaicís fabulís, et mandatis hominum auersantum se a ueritate.[25]

15. Omnia munda mundís ;[26] coinquinatis autem,[27] et infidelibus nihil mundum,[28] sed inquina(tae sunt) eorum et mens et conscientia.[29]

16. Confitentur se nosse Deum, factís autem negant,[30] cum sint . . . incredibiles,[31] et ad omne opus bonum reprobi.[32]

II. 1. Tú autem loquere quae dece[n]t[33] sanam doctrinam.[34]

2. Senes ut sobri sint,[35] pudici.[36]

Fol. 31 c.

3. Anus similiter in habitu sancto ;[1] non creminatrices,[2] non multo uino seruientes.[3]

4. ut . . . filios [suos] diligant.[4]

5. benegnas,[5] subditas[6] uiris suis, ut non blasfemetur uerbum Dei.[7]

7. té ipsum praebe exemplum bonorum [operum],[8] in doctrina, in integritate, in grauitate ;[9]

8. ut is qui ex aduerso est, reuereatur,[10] nihil habens dicere malum de nobís.[11]

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[25] *scéla* et*senchaissi* et*forbandi.* [26] .i. membra .i. *menme corp animm imbráti gnímæ.* [27] .i. *manisglan a* mens (et con)scientia munda.[a] [28] *naglan.* [29] *iséilnithe amenme* et*achocubus.* [30] *imfresnat angníme fria*m*briathra.* [31] .i. *hore nadcomalnat* quod pr*ae*dicant. [32] *asdír do dia.* [33] *iarnachomalnad.* [34] .i. *hiccas corp* et*anmain.* [35] .i. *isalind sen sobrich.* [36] .i. *cenpeccad.*

Fol. 31 c.

[1] uigelat *aní nadnóib.* [2] *fadeisine* et *nach aili.* [3] .i. *arnicundil mesce caillech.* [4] *trechosc.* [5] *ocnain* et *airlicnd.* [6] .i. *icach omaldoit.* [7] .i. *arnaérbarthar o chretsit nintá airli armban.* [8] .i. *congaba cach desimrecht ditgnímaib.* [9] *ithé* bona opera *inso.* [10] .i. *coarmentar féid.* [11] *madinchrndso bemmi* .i. *cocomalnammar apridchimme* et *commandessimrecht dochach.*

[a] The letters in parenthesis were doubtless on a patch, which has dropt off.

10. Non frudantes,[12] sed in omnibus fidem bonam ostendentes,[13] ut doctrinam Saluatoris nostri Dei ornent in omnibus.[14]

11. Aparuit enim gratia Dei, Saluatoris [nostri], omnibus hominibus.[15]

12. Erudiens nos, ut abnegantes impietatem . . . pie uiuamus in hoc seculo.[16]

13. Exspectantes . . . aduentum . . . Saluatoris nostri,[17]

14. Qui dedit semetipsum pro nobis, ut nos redemeret ab omni iniquitate,[18] et mundaret sibi populum acceptabilem.[19]

15. Haec loquere,[20] et exhortare, et argue cum omni imperio.[21] Nemo té contemnat.[22]

III. 2. omnem mansuetudinem ostendentes ad omnes homines.[23]

3. Eramus hautem[24] aliquando et nos . . . seruientes uoluntatibus et uarís desideriis,[25]

Fol. 31 d.

. . . inuicem odientes.[1]

4. Cum autem benegnitas[2] et humanitas apparuit Saluatoris nostri.[3]

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[12] .i. *na berat anerpther doib.* [13] .i. *bat idain fricachréit.* [14] .i. *arinchomalnathar cach ṅgád.* [15] *comtangad cách forcital* crist *arnicol do attá adeolid iarcúul caich.* [16] *isdo fordoncain.* [17] *anaranethem.* [18] .i. *bói ní roglante and.* [19] *inelluch coirp* crist. [20] *pridach.* [21] *coforṅgairin apstil.* [22] .i. *napachondarcell ocfócru apeccthа dochách.* [23] *ciatroillet ciniarillet* .i. amicís et inimicís. [24] *tacair cense ocinforcitul* eramus enim rl. [25] .i. *arniargart recht díinn.*

Fol. 31 d.

[1] .i. *arnóis rechto manetar.* [2] .i. *isdoseirc móir* (*do*)*dech* (*indairitiu colno docr*ist).[a] [3] *airitiu colno do.*

[a] Propter artem chemicam a C. Zeuss incaute adhibitam tantum uerba *isdoseirc móir* in codice nunc legi possunt, Zimmer. I could read *dech.* Prof. Windisch *dodech.*

5. Non ex operibus iustitiae,[4] quae fecimus nos,[5] sed secundum misericordiam saluos nos fecit.[6]

8. ut curent bonis operibus praeesse,[7] qui credunt Domino.[8]

9. Stultas autem[9] quaestiones . . . deuita; sunt enim inutiles et uanae.[10]

10. Heriticum hominem, post unam et secundam correptionem, deuita.[11]

11. Sciens quia subuersus est, qui eiusmodi est, et delinquit.[12]

12. Cum misero ad té Arthemam aut Tithicum, festina ad me uenire[13] Nicopolim, ibi enim constitui hiemare.[14]

13. Zenan legisperitum et Appollo sollicite praemitte, ut nihil illis desit.[15]

14. Discant autem et nostri[16] bonis operibus praeesse ad ussus necessarios, ut non sint infructuosi.[17]

15. Salutant té qui mecum sunt omnes.[18]

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[4] .i. *niognímaib firinne rechto.* [5] ante aparationem dei *nochdaleinn bafirinne.* [6] .i. *ni arfírinni rechto im*murgu *ronnhicc* sed misericordia eius. [7] *dochách.* [8] .i. *hore attaat* in fide. [9] .i. *nitat* utilia *sidi.* [10] .i. *nítarcat torbe.* [11] .i. *nachitochthad friachoscc ní besíre.* [12] *nád deni ní arachosc.* [13] i. *doanad dartéssi siu arnafarcabtis cen forcitlaid.* [14] .i. *arromertussa buith and angaimredsa.* [15] *diaforcitul arnbat eolig forcitil.* [16] .i. *cidarmuinter ni mattú.* [17] .i. *am*al *astoisc fribiathad naforcitlaide* l. *am*al *astoisc frifoirbthetid caingnime naforcitlaide fadesine.* [18] *berir doimchomarc uaidib.*

EPISTOLA AD PHILEMONEM.

Incipit argumentum aepistolae ad philimonem. Philimoni familiares litteras fecit pro onissimo eius seruo,[19] scripsit autem éi a roma de carcere per onisimum accolitum.[20] Explicit argumentum. Incipit textus eiusdem æpistolae.

2. conmilitoni nostro.[21]

Fol. 32a.

et æclesiae quae in domu tua est.[1]

6. Ut commonicatio fidei tuae euidens fiat,[2] in agnitionem omnis [operis] boni.[3]

8. fiduciam habens . . imperandi tibi . . . quod ad rem pertinet.[4]

9. cum sim talis, ut Paulus senex, nunc autem et (uin)ctus Iesu Christi.[5]

10. Obsecro té pro meo filio,[6] qu[em genui] in uinculís.[7]

12. Tu autem illum, id est uiscera mea, suscipe.[8]

13. Quem ego uolueram mecum retinere,[9] ut pro te mihi ministraret in uinculis euangelii.[10]

14. Sine consilio autem tuo nihil uolui facere,[11] uti né uelud ex necessitate bonum tuum esset, sed uoluntarium.[12]

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[19] .i. *robói debuid dophilomóin frisuide* et*docoid* onessimus *iar*um *doch*um *poil forlongis roscrib pol iar*um hanc æpistolam ut susciperetur onessimus. [20] .i. *caindlóir* nomen gradús. [21] .i. *ocprecept* et *comalnad sos*céli.

Fol. 32a.

[1] *dotmuintir uili.* [2] *arimpfollus* et*arangaba cách desimrecht de.* [3] *aratucid* et *aracomalnid cach maid.* [4] .i. utilem *ani ricu aless.* [5] *attáa lemsa asainredsa.* [6] *olisamein attáa.* [7] .i. . . . . *hiressach.* [8] *am*al *bid moammainse.* [9] *dofuthrisse abuith imgnais fein arahireschi.* [10] *itáu darcenn sosceli.* [11] *acht niainfed liumsa mainbed maith latsu.* [12] *conabad éicen doberad ní domsa huaitsu act combadtol.*

15. Forsitan enim ideo discessit ad horam á té,[13] ut in aeternum illum reciperes.[14]

16. quanto autem magis tibi, et in carne, et in Domino ! [15]

17. Si ergo habes me socium,[16] suscipe illum sicut me.[17]

18. Si autem aliquid nocuit tibi, aut debet,[18] hoc mihi inputa.[19]

19. ego reddam, ut [non] dicam tibi,[20] quod et té ipsum mihi debes.[21]

20. Ita, frater,[22] ego t´ fruar in Domino: refice uiscera mea in Domino.[23]

21. Confidens de obædientia tua scripsi tibi,[24] sciens quoniam et super id quod dico facies.[25]

22. Simul autem et para mihi hospitium ; [26] nam spero per orationes uestras donari me uobís.[27]

23. Salutat té Epaphras, concaptiuus [meus] in Christo Iesu.[28]

24. Marcus, Aristarcus, Demas [et] Lucas,[29] adiutores mei.[30]

Fol. 32b.

25. Gratia Domini nostri . . . cum spiritu uestro.[1]

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[13] *bieid bes ferr de t*ra .i. ut aeternum illum rl. [14] .i. *dofogna*m *duit* l. in fide aeternus. [15] frater *brathir infectso isbrathir deit iarcolinn* et in fide domini. [16] *manumgaibi archarit.* [17] *ama*l *bidme féin notheised cucut.* [18] *manuddlegar ní do.* [19] *dilich domsa.* [20] .i. *dineuch conicub* l. in orationibus meís l. *conie*persa *fritso dligim ní duit* .i. *ni épéer són* et *niairbéer fritt.* [21] .i. *atfechem do*m et*daluguh són* pro suscipione eius uiri. [22] *attá im*murgu *asbéer* ego té rl. [23] *isirtach dom aairitiusom.* [24] *act dorronai cori friss*om *dogné* quod dico. [25] *bid mó dongenaesiu oldaas rofoided cucut.* [26] *laairitin* onessimi. [27] .i. *rofetarsa e*[*r*]*barthir dúib oricubsa cucuib.* [28] *attaam arndiis icuimriug archrist.* [29] *berir doimchomarc huaidib huili.* [30] *i-precept.*

Fol. 32b.

[1] .i. *fortacht dǽ lib.*

EPISTOLA AD HEBRAEOS.

I. 2. Diebus istís loqutus est nobís in Filio.[2]

3. Qui quum sit gloriae splendor, et figura substantiae eius,[3] . . . purgatioonem peccatorum faciens.[4]

4. Tanto melior angelís effectus.[5]

5. Cui enim dixit aliquando angelorum: Filius meus es tú,[6] ego hodie genui té?[7]

Fol. 32c.

Et rursum: Ego ero illi in patrem.[1]

6. Dei et adorent eum omnes angili.[2]

7. Ad angelos quidem dicit: Qui facit angelos suos spiritus,[3] et ministros suos ignem urentem.[4]

8. Ad Filium autem: Thronus tuus, Deus, in seculum seculi.[5]

9. Dilexisti iustitiam.[6]

10. Et: Tú in principio, Domine, terram fundasti,[7] et (op)era manuum tuarum sunt caeli.[8]

11. Ipsi peribunt,[9] . . . et omnes ut uestimentum[10] ueterascent.

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[2] .i. *nítreilpersa* sed per filium dei. [3] .i. *isinnunn fúad folid leu.* [4] .i. per passionem corporis sui *amal asné as*splendor et *as*figura. [5] *oldate ind angil dorimthirthetar* ueterem legem. [6] *firmac aicnid ní auccu.* [7] .i. *illaithiu díxnichthetad nadeachte.*

Fol. 32c.

[1] .i. *cid dondeacht cid dondóinecht.* [2] .i. *it les dano indangil.* [3] *fritinfed níce dochách.* [4] .i. *dothabairt diglæ for pecthachu.* [5] .i. *nicosmil frissaremeper*thé. [6] *itduilib.* [7] *nicosmil frignímu angil insin.* [8] *nierbrad frinech dianglib insin.* [9] *fúad* et*gné* non substantia. [10] *amal arinchrin étach.*

12. Et uelut amictum mutabis eos, et mutabuntur.[11] Tú autem idem ipse és, et anni tui non deficient.[12]

13. Ad quem autem angelorum dixit aliquando: Sede a dextrís meís,[13] quoadusque ponam inimicos tuos scabellum pedum tuorum?[14]

II. 1. Propterea abundantius oportet obseruare nos ea quae audiuimus,[15] ne forte perefluamus.[16]

2. Si enim qui per angelos dictus est sermo, factus est firmus,[17] et omnis praeuaricatio et in obaedientia accepit iustam mercedis retributionem;[18]

4. Contestante Deo signis et portentís, et uarís uirtutibus,[19] et Spiritus sancti distributionibus?[20]

5. Non enim angelis subiecit Deus orbem terrae.[21]

Fol. 32d.

8. nunc autem necdum uidemus omnia subiecta éi.[1]

9. Eum autem, qui modico quam angeli minoratus est,[2] uidemus Iesum, propter passionem mortis, gloria et honore coronatum,[3] ut gratia Dei, pro omnibus gustaret mortem.[4]

10. Decebat enim eum . . . per passionem consummari.[5]

13. Et iterum:[6] Ego ero fidens in eum. Et iterum: Ecce ego, et pueri mei, quos mihi dedit Deus.[7] [8]

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[11] *am*al *foceirt nech aætach de.* [12] *nipia detsiu insin.* [13] [in marg.] (*is*)*deacht ásrubart inso fridóinecht isand didiu bieit anamait foachossaibsom intain* (*d*)*osudfider carcar ifirnn fordemnib* et*pecthachaib.* [14] *fochumachtu nadoinechte.* [15] *ore ismac nadeachte dodrimthirid.* [16] *natorthissem inapthin fobés srotha luaith.* [17] *corbnécen acomalnad.* [18] *baas frecndairec.* [19] .i. *trefirtu.* [20] *radeimnigestar dia tressacetharde.* [21] *fochomachte.*

Fol. 32d.

[1] .i. dum peccatores et demones sunt *ocimmarmus.* [2] *gluás forsaní asrubart riam.* [3] *uisse són darési césto.* [4] .i. *iscuit esbicuil nirbosirbaás.* [5] .i. *nofoirbthichthe* .i. de humilitate carnis exaltari. [6] *ol inmacc* pro parte carnis. [7] .i. *dobuid fomchumachtu* pro parte carnis dare dicit. [8] apostoli *oenichthis*om hic *frisnahireschu.*

14. ut per mortem destrueret eum, qui habebat mortis imperium.[9]

16. Nusquam enim angelos adprehendit, sed semen Abrachae [adprehendit].[10]

17. Unde debuit per omnia fratribus simulare,[11] ut misericors fieret . . . ut repropitiaret delicta populi.[12]

18. In eo enim, in quo passus est ipse et tentatus, potens est et iis qui temptantur auxiliari.[13]

III. 1. considerate apostolum et pontificem confessionis nostrae, Iesum.[14]

2. Qui fidelis est ei qui fecit illum, sicut et Moyses in omni domo eius.[15]

Fol. 33a.

3. Amplioris enim gloriae iste prae Moysi dignus est habitus, quanto ampliorem [1] honorem habet domus, qui fabricauit illam.[2]

4. Omnis namque domus fabricatur ab aliquo;[3] qui autem omnia creauit, Deus [est].[4]

5. Et Moyses quidem fidelis erat in tota domo eius tamquam famulus.[5]

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[9] *farchoṅgrad baás dochách.* [10] .i. *isuaidib arróit colinn* et *ithé dorraidchiúir* ut eosdem [in marg.] qui eiusdem naturae sunt, sanaret. [11] opera *act ipeccad* tantum. [12] *couderliged apeccad doib.* [13] .i. *am*al *ronsóir fesin sóirfed cách cretfes and.* [14] quem confitemur *ba apstal eidmoysi hore baó dia dofoided act nitat cosmili.* [15] *nírbomraithem.*

Fol. 33a.

[1] .i. *cemeit.* [2] *leis*som *atech didiu 7 ishe* con*idrotig fer imr̃ diamuintirs*om *inti moysi.* [3] .i. in*duile tegdais* .i. plebs. [4] *ceith cenmathá integdais nucut ishé dia.* [5] *rubu fers*om *muint*ere *maith d*ano *dul hu*mal *nirbuchoimdiu imurgu* [in marg.] Aliter *iscl̃i* (?) *dar*ach *moysi* (*i*)*sintegdais* (*i*)*shé som im*murgu *ɔrotaig integdais* .i. fidelis totius t*er*rae .i. i*n* populo israhel.

6. Christus uero tamquam fil[i]us in domo sua;[6] quae domus sumus nos,[7] si fiduciam, et gloriam spei[8] usque ad finem firmam retineamus.[9]

8. Nolite obdurare corda uestra, sicut in exacerbatione, secundum diem temptationis in deserto.[10]

9. Ubi temptauerunt me patres uestri, probauerunt me, et uiderunt opera mea[11]

10. Quadraginta annis; propter quod offensus fui generationi huic.[12]

11. Sicut iuraui in ira mea:[13] Si introibunt in requiem meam.[14]

12. Uidete, fratres, ne forte sit in aliquo uestrum cór malum incredulitatis,[15] discedendi á Deo uiuo.[16]

13. Sed adortamini uosmet ipsos per singulos dies, donec Hodie cognominatur.[17]

15. Dum dicitur.[18]

16. sed non omnes[19] qui profecti sunt ex Aegypto per Moysen.[20]

17. Quibus autem infensus est quadraginta annos?[21] nonne illís qui peccauerunt, quorum cadauera prostrata sunt in deserto?[22]

18. Quibus autem iurauit non introire in requiem ipsius.[23]

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[6] *ismacc hitaig aathar son*[a] 7 *iscoimdiu*. [7] *isnini firiónaib*. [8] *tindnacuil fochrice dún*. [9] *ɔcomairsem friarfochric*. [10] *tacráth*. [11] .i. *rupu accubur leu etergne muchumachti 7 rusmbói dano*. [12] .i. *friscomurtsa fodiusč* l. *futheš rupsa frithortæse fritumchomartsa arin cheinélugud hisin* .i. pro israhel. [13] .i. uindic. *inbarain uel* in uero iudicio. [14] .i. genus iuramenti fortius est quam *non niinotsat*. [15] *fomnidsi aphopul nuiednissi arcedduronath ní di maith fri maccu isrl*. [16] *hifetarlici*. [17] .i. *ceinbes nuiednise gnid cachdagním*. [18] *ccin asmberr*. [19] iessu 7 caleph. [20] *hore rombuthoissech nafectæ*. [21] .i. *gluas fora*fensus fui *thúas*. [22] .i. *rupusi*[b] *arreilic*. [23] *hitir tairn*geri l. in noum per fidem euangelii.

[a] som, Zimmer. [b] Perhaps *rupusin*.

Fol. 33b.

IV. 1. Timeamus ergo.[1]

2. Etenim et nobís nuntiatum est, quemadmodum [et] illís;[2] sed non profuit illís sermo auditus,[3] non admixtus fidei ex his quae audierunt.[4]

3. Ingrediemur enim in requiem, qui credidimus, quemadmodum dixit.[5]

4. Et requieuit Deus die septimo ab omnibus operibus[6]

5. in requiem meam.[7]

6. et hii, quibus prioribus adnuntiatum est, non intro[i]erunt propter incredulitatem.[8]

7. Iterum terminat diem quendam, Hodie, in Dauid dicendo,[9] post tantum temporis,[10] sicut supra dictum est: Hodie si uocem eius audieritis nolite obdurare corda uestra.[11]

8. Nam si eís Iesus[12] requiem praestitisset, numquam de alia loqueretur, posthac, die.[13] [14]

10. Qui enim ingressus est in requiem eius, etiam ipse requieuit ab[a] operibus suís, sicut a suís Deus.[15]

11. Festinemus ergo ingredi in illam requiem, ut ne in id ipsum quis incedat incredulitatis exemplum.[16]

Fol. 33b.

[1] *hore isinchruthso rumboi dossom.* [2] .i. *tír tairngeri.* [3] *nis rabæ anduraingred doib.* [4] *hóre nirbufoirthbe anires.* [5] *amal rumbói nephinotacht doibsom treamairis atá inotacht dunni tri hiris* l. non profuit rl. quemadmodum rl. [6] *cumsanad dudia iartuiste duile cumsanad duphopul israhel hitír tairngeri cumsanad duphopul nuiednisi* in regno cælor*um*. [7] cone*iper ainm cumsanto hisin.* [8] [in marg.] *ni derlaichta apecdæ doib acht duratad dígal forru cenotad maicsi raith da*no *maimroimsid nidílgibther duib.* [9] *saini laa sain aimsera* requiem futuram aeternam. [10] *iarmoysi.* [11] *ised a*supradictum *inso.* [12] naue. [13] *arnibuthacair madhé in fírchumsanad fuerad iessu macc nún.* [14] *iarsinchumsanathso tra.* [15] *cid doibsom ciddúnni.* [16] *arnaérbarthar frinn anasrobrad friarceilin* .i. si intrabunt rl.

[a] MS. ob.

12. Uiuus e[s]t enim sermo Dei, et efficax, penetrabilior omni gladio ancipiti;[17] ac pertinguens usque ad diuissionem animae ac spiritus, compagum quoque et medullarum, et discretor cogitationum et intentionum cordis.[18] [19]

14. Habentes ergo pontificem magnum, qui penetrauit cælos, Iesum, Filium Dei, teneamus confessionem.[20]

15. Non enim habemus pontificem qui non possit conpati infirmitatibus nostrís.[21]

Fol. 33 c.

V. 1. Omnis namque pontifex ex hominibus adsumptus.[1]

2. Qui condolere possit iis qui quoniam et ipse circumdatus est infirmitate;

3. Et propterea debet . . . offerre pro peccatis.[2]

4. Nec quisquam sumpsit sibi honorem,[3] sed qui uocatur á Deo, tanquam Aaron.[4]

5. Christus non semet ipsum clarificauit ut pontifex fieret.[5]

7. exauditus est pro sua reuerentia.[6]

8. Et quidem cum esset filius Dei, dedicit ex hís, quae passus est obaedientiam.[7]

9. Et consummatus,[8] factus est omnibus obtemperantibus sibi causa salutis aeternae.[9]

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[17] *accumul adéachte 7 adoenachte* uel incarnatio uocatio passio rl. .i. a principio accepti temporis. [18] *ɔrici andechur feil ettarru.* [19] [in marg.] anima et sp*irit*us una pars et caro alt*era* diuisio *hautem* ear*um* sermo d*e*i intelligit*ur*. Alit*er* diuisio animæ et spiritus anima ipsa est uita carnalis spiritus u*er*o ratio spi*rit*alis in anima *inchruth di*diu *fundailt*er anima et gratia dei sermo dei scit. [20] *banchossmaili friartuissech 7 friarsacart con*fiteamur pecata nostra. [21] *nabad eola inarcintaib.*

Fol. 33c.

[1] *doini nodnoirdnet* l. de hominibus elegitur. [2] *hore as lobur amalchach.* [3] *nihe fessin dobeir grad fair.* [4] *is hé asacart.* [5] *ni adoenacht fesine rudanordan* acht *deacht.* [6] *huaere ba* macc *dé.* [7] *rufes a aurlatu trea ehéstu.* [8] *hicechcaingnim.* [9] .i. *ised inso aindas ind fir.*

10. Appellatus a Deo pontifex iuxta ordinem Melchisedech.

11. De quo grandis nobís sermo,[10] . . . quoniam imbicilles facti estis ad audiendum.[11]

12. rursus indigetis ut uos doceamini[12] quae sint elimenta exordii sermonum Dei;[13] et facti estis[14] quibus lacte opus sit, non solido cibo.[15]

13. Omnis enim, qui lactis est particeps, expers est sermonis iustitiae; paruulus enim est.[16]

14. Perfectorum autem est solidus cibus[a][17]; eorum qui exercitatós habent sensus.[18]

VI. 1. Quapropter intermittentes inchoationis Christi sermonem, ad perfectionem feramur,[19]

Fol. 33d.[b]

non rursum iacientes fundamentum poenitentiae ab operibus mortuis, et fidei ad Deum,[1]

2. Babtismatum[2] doctrinae, impositionis manuum.[3]

7. Terra enim saepe uenientem super se bibens imbrem . . . accipit benedictionem a Deo.

9. Confidimus autem de uobis . . meliora . . . tamet[si] ita loquimur.[4]

10. Non enim iniustus Deus, ut obliuiscatur operis uestri,[5] et dilectionis[6] quam ostendist[is] in nomine ipsius, qui ministrastis sanctis et ministratis.[7]

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[10] de mel*chisedech* de christo .i. *adechur frisacartu fetar*licce. [11] *lobuir.* [12] reuertentes in legem et desserentes gratiam .i. *ised fuddera.* [13] .i. initium fidei *abgitir crabaith et* fidei .i. ruda documenta fidei .i. *ataid inhiris.* [14] *ised inso farnindas.* [15] [in marg.] .i. *brothchán aschóir duib ni biad bes* [*son*]*airt.* [16] *deithbeir doceith aneola.* [17] *forcetal sonairt.* [18] *maith anin*t*lucht foirbthi acétbuidi.* [19] *adib colaig and cenc.*

Fol. 33d.

[1] *nipri*d*ched hiris.* [2] *nandiunag.* [3] .i. *tabarte gráid.* [4] .i. *farsa*m*ailsi fri tal*main. [5] .i. *bedchuimnech i*nn*a degnímæ durigensidsi.* [6] .i. *indearc bratharde ruboi libsi.* [7] *isoca ataaid beos.*

[a] MS. cibi. [b] In the upper margin of this column is a gloss, of which I could only read doubtfully *anaami*m *deassarrasa.*

11. Cupimus autem unumquemque uestrum ea[m]dem ostentare sollicitudinem ad expletionem spei usque in finem.[8]

13. Abrachae namque promittens Deus, quoniam neminem habuit, per quem iuraret, maiorem,[9] iurauit per semet ipsum.[10]

14. Nisi benedicens benedicam té [11] utique.[12]

15. adeptus est repromisionem.[13]

Fol. 34a.

17. Deus . . . interposuit iusiurandum.[1]

18, 19. confugimus ad tenendam propositam spem, quam sicut anchoram habeamus animae tutam ac firmam.[2]

VII. 1. Hic enim Melchisedech, rex Salem, sacerdos Dei summi.[3]

3. sine genelogia; neque initium dierum, neque finem uitae habens, adsimilatus autem Filio Dei, manet sacerdos in aeternum.[4]

4. Intuemini autem quantus sit hic.[5]

5. Equidem de filís Leui sacerdotium accipientes, mandatum habent decimas sumere a populo sancto secundum legem, id est á fratribus suis.[6]

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[8] *donecomnacht cuse.* [9] .i. *oldaas fadeissin.* [10] *intan durairngert dia du abrach*am *amaithsin ducuitig tarais fadeissin arnirobe nech bad huaisliu taratoissed.* [11] in*datbendachub.* [12] .i. *derb* genus iuramenti ut est si intrabunt rl. [13] .i. *tír tairngeri* l. regnum caelorum.

Fol. 34a.

[1] *afirluige.* [2] submisa enim anchora nauis moueri non potest sic 7 mentis intensio *sís fucertar cechingor suas fuscerdam ni.* [3] *teist* in*so t*ra de melchisedech sacerdotes gentium praeter hunc idulorum cultores erant. [4] [in marg.] *ɔrabad cech brathair* post alium .i. *ishuisse cerusamaltar fric*rist pro longitu*dine*[a] temporis quia neque finis ministerii eius discribitur. [5] *ceméit asinu aís* quam abra*cham.* [6] *is uambraithrib arfoemat* decimas *ni cum*me 7 melchi*sedech.*

[a] MS. longitudeni.

CODEX AUGUSTINI CAROLISRUHENSIS.

Fo. 1[a]. De peccato .i. *opad* fidei trinitatis . inde augustinus dicit hoc enim peccatum quasi solum sit prae cæterís posuit quia hoc manente cætera detenentur et hoc discedente cætera demittuntur.

De iustitia .i. aliena .i. *firinne* apostolorum *et* omnium iustorum *bith ingabál* mundo.

Quo pacto arguendus est mundus de iustitia nisi de iustitia credentium ipsa quippe fidelium comparatio infidelium est uituperatio. De iustitia ergo arguitur aliena si arguuntur de lumine tenebræ.

De iudicio .i. *in mess duchoaid fordiabul is hé rigas forru* ut augustinus dicit.

Fo. 2[d]. Cuius legibus rotantur poli cursús suos sidera[1] peragunt.

Fo. 3[a]. Recipe óro fugitiuum tuum Domine clementissime: iamiam satis poenas dederim.[2]

ibid. et pro eo quod[3] ad tempus admonueris deprecabor.

Fo. 4[a]. perge modo uideamus quorsum[4] ista q*uae*ris.

Fo. 4[b]. Ita Deus faxit[5] ut dicis.

ibid. Itaque arbitrio tuo rogato et obiurgato grauius si quicquam tale posthác.[6]

Fo. 4[c]. Quid sp*er*am ex una qualibet parte[7] á[8] medione duos quidem pares circulos habere pariter lucet.

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[1] in*na rei file it*er *na secht ṅairṅdrecha ithé nime asb*er*tar and.* [2] *focoemallagsa.* [3] *ani.* [4] .i. *cair.* [5] .i. *doróna.* [6] .i. *iarsúnd.* [7] .i. *sechió óenrainn.* [8] .i. *hó.*

Fo. 5^{a}. Immo sensum in hoc negotio quasi nauem sum expertus.[9]

ibid. Nam cum ipsi mé ad locum quo tendebam[10] peruexerint.

ibid. Nullus hautem geometricus Deum sé docere professus est.[11]

Fo. 5^{b}. Esto plus té ac multo plus quam de istís Deo cognito gauisurum.[12]

Fo. 5^{c}. Quid enim adhúc ei demonstrari non potest uitiis inquinatae atque egrotanti quia uidere nequit nisi sana si non credat aliter[13] sé non esse uisuram non dat operam[14] suae sanitati.

Fol. 5^{d}. et haec est uere perfecta uirtus ratio perueniens ad finem suum.[15]

ibid. Ipsa uero uisio intellectus est ille qui in anima est qui confidit ex intelligentia[16] et eo quod intelliguitur.[17]

ibid. Sed dum in hoc corpore est anima etiam sí plenissime[18] uideat hoc est intelligat Deum.

ibid. tamen quia etiam corporis sensus utuntur opere proprio nihil quidem ualente ad fallendum[19] non tamen nihil agente potest adhuc dici fides ea qua hís resistitur et illud putius uerum esse creditur.

Fo. 6^{a}. Sed responde quomodo haec acciperis ut probabilia[20] an ut uera.

ibid. Plane ut probabilia et in spem quod fatendum est maiorem[21] surrexi.

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[9] *itargénsa.* [10] .i. *dú adcosnainse.* [11] .i. *intan forcain* unam lineam *et* unam speram non docet deum. [12] .i. *doig.* [13] *iarna glanad.* [14] .i. in*frithgnam*. [15] .i. *doimcaisin dé.* [16] uel ex intelligente .i. *ondi itargnin.* [17] [in marg.] *dede húambí* intelligentia ex noscente *et* intelligibili ré. [18] .i. *meit assochmacht.*[a] [19] [in marg.] .i. *nitartat* sénsus *breic im anmin.* [20] .i. in*na dligeda anúasroráitsem.* [21] .i. *is huilliude mo freiscsiu doneuch roradissu argaibim ceill for etargna nach reta infecht sa.*

[a] MS. *assochtmacht*, with punctum delens over the first *t*.

Fo. 6[b]. .R. Quid sí té repente saluo esse corpore sentias et probes tecumque omnes quos diligis concorditer liberali otio frui uideas, nonne aliquantum tibi etiam letitia gestiendum est ?[22] .A. Aliquantum ; immo uero sí haec p*re*sertim ut dicis repente prouenerint quando mé capiam, quando id genus gaudii uel dissimilare permittar.[23]

Fo. 6[c]. Quid uxor nonne té interdum dilectat pulcra pudica morigera.[24]

ibid. adferens etiam dotis tantum . . . quantum eam prorsus nihilo faciat onerosam otio tuo p*re*sertim sí speres[25] certusque sís nihil ex ea té molestiae esse passurum.[26]

ibid. Itaque sí ad officium pertinet sapientis quod nondum comperi dare operam liberis . quisquis rei huius tantum gratia[27] concumbit . mirandus mihi uideri potest . at uero imitandus nullo modo.

ibid. Nam temptare hoc periculosius est quam posse felicius.[28]

Fo. 7[a]. p*re*sertim sí generis nobilitate tanta polleat, ut honores illos quos esse posse necessarios iam dedisti[29] per eam facile adipisci possis.

ibid. non q*uae*ro quid negatum non delectet sed quid dilectet oblatum :[30] aliud enim est excausta[31] pestis aliud consopita.

Fo. 7[d]. Quid ergo adhuc suspendor[32] infelix et cruciatu miserabili differor.

ibid. Quem modum hautem potest habere illius pulchritudinis amor in qua non solum non inuideo[33] caeterís sed etiam plurimos q*uae*ro qui mecum appetant.

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[22] .i. *mo slántu fadéin 7 slántu* amicor*um*. [23] .i. *cen failti.* [24] *bésgnethid.* [25] *cid indfretussa.* [26] *do* im*mofoluṅg déesse duitsiu.* [27] *clainde.* [28] *cid arthucait cláinde dagné nech 7 niparétrud is mó is* periculosius q*uam* felic*ius*. [29] .i. *ithesidi adromarsu.* [30] *taudbartha.* [31] *fasigthe.* [32] *addomsuitersa.* [33] .i. *ni nammá nádfoirmtigimse.*

ibid. Prorsus tales esse amatores sapientiae decet quales q*uae*rit illa cuius uere casta est et sine ulla contaminatione coniunctio sed non ad eam una uia peruenitur.[34]

Fo. 8ª. quippe pro sua quisque sanitate ac firmitate [35] comprehendit illud singulare ac uerissimum bonum.

ibid. Tale aliquid sapientiae studiosissimís.[36] nec acute iam tamen uidentibus magistri optimi faciunt. Nam ordine quodam ad eam peruenire bonae disciplinae officium est.[37]

Fo. 8ᶜ. Nos hautem quantum emerserimus [38] uidemur nobís uidere.

ibid. Nonné uides quae ueluti securi [39] histerna die pronuntiaueramus nulla nos iam peste detineri nihilque amare nisi sapientiam.

Fo. 8ᵈ. Sed quesso té sí quid in mé uales ut me temptes per aliqua compendia ducere ut uel uicinitate nonnulla lucis istius quam si quid profeci [40] tolerare iam non possum . pigeat me oculos refferre ad illas tenebras quas reliqui.

ibid. Quasi uero possim [41] haec nisi per illam cognoscere.

Fo. 9ª. .R. Concluditur ergo aliud (uel aliquid) quod uerum sit interire .A. Non contrauenio.[42]

Fo. 10ª. Quid sí agnoscatis aliud [43] uobis uideri . quam est . nunquinnam fallimini ? [44]

Fo. 10ᶜ. Sed amplius deliberandum censeo utrum superius concessa non nutent.[45]

ibid. Satisne considerasti [46] ne quid temere dederis.

ibid. Nihilominus enim manet illud quod me plurimum mouet nasci animas ⁊ interire atque ut non desint mundo non earum inmortalitate sed successione [47] prouenire.

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[34] *nió ógai* t*antu*m acht *is ó aithirgi ⁊ ó dligud lana*mnasa. [35] .i. *amal ṁbís slántu cáich ⁊ ásonarte.* [36] *dunaib acubarthib.* [37] .i. ius ordinis .i. *fochosmailius inna reta corptha órdd isnaib retaib in tucht sin.* [38] .i. *durugabsa*m. [39] *deedi.* [40] *ci forrásussa.* [41] *ate níchu*m*gai*m. [42] .i. *ni frithtáigsa.* [43] .i. *madfír in brithe*m*nacht bess* i*n* mente. [44] .i. *issain donadbantar* sensibus ⁊ *am*al *bís iar*um. [45] .i. *dús* in*nadnutmaligetar.* [46] *dús* in*nárdamarsu.* [47] .i. *cachani*m in*degid álaile.*

Fo. 10^{d}. Quid illud dasne[48] istum parietem sí uerus paries non sit non esse parietem.

Fo. 11^{c}. Hoc hautem genus partim est in eo quod anima patitur partim uero in hís rebus quae uidentur.[49]

ibid. qualia uisu somniantium et fortasse etiam furientium.[50]

ibid. Porro illa quae in ipsís rebus quas uidemus apparent alia a natura caetera ab animantibus exprimuntur[51] atque finguntur.[52]

ibid. Natura . gignendo uel resultando[53] similitudines deteriores facit.

Fo. 11^{d}. Nam et in ipso auditu totidem fere genera enuntiant similitudinem uelut cum loquentis uocem quem non uidemus audientes putamus alium quempiam cui uoce similis est.[54]

ibid. uel in orelogíis[a] merulae.[55]

ibid. Falsae hautem uoculae quae dicuntur a musicís . incredibile est quantum adtestantur ueritati; quod post apparebit. Tamen etiam ipsae, quod nunc sat[56] est, non absunt ab earum similitudine quas ueras uocant.

ibid. Quid cum talia nos uel olfacere[57] uel gustare uel tangere somniamus.

ibid. Nam ego circuitum istum semel statui tollerare neque in eo defetiscar[58] spé tanta perueniendi quo nós tendere sentio.

Fo. 12^{a}. Ergo sí eo ueri essent quo ueri simillimi apparerent nihilque inter eos et ueros omnino distaret eoque falsi quo per illas uel alias differentias disimiles conuincerentur.[59]

ibid. ut rem bene inductam ad discutiendum inconditus peruicaciae clamor explodat.[60]

Fo. 12^{b}. Non enim mihi facile quicquam uenit in mentem quod contrarís causís gignatur.[61]

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[48] in*natmaisu*. [49] .i. *lee fadeissne*. [50] .i. *dasachtaigte*. [51] *du-fórndit*er. [52] *cruthigtir*. [53] .i. *nótriathleim*. [54] .i. *fil* in uisu. [55] .i. in*na luiniche*. [56] *cit*. [57] .i. *boltigme*. [58] *niconscithigfar*. [59] *óc*om*teitarrestiss* á nobís. [60] *cofrisdúna*. [61] [in marg.] *ni congainedar ni óthucidib écsa*m*lib* n*i*si falsu*m* t*ant*um.

[a] i.e. horologiis.

Fo. 12[c]. Restaret ut nihil aliud falsum esse discerem nisi quod aliter sé habere atque uideretur . ní uererer illa tam monstra[62] quae dudum enauigasse arbitrabar.

ibid. ubi mihi naufragium in scopulís ocultissimís[63] formidandum est.

ibid. Nam et mimi[64] et comediae et multa poemata mendaciorum plena sunt.

Fo. 12[d]. R. Iam ea quibus uel dormientes uel furentes falluntur concedis ut opinor in eo esse genere. A. Et nulla magis. Nam nulla magis[65] tendunt talia esse qualia uel uigilantes uel sani cernunt: et eo tamen falsa sunt quod id quo tendunt esse non possunt.

Fo. 13[a]. Itaque ipsa opera hominum uelut comedias aut traguedias atque mimos et id genus alia possimus operibus pictorum fictorumque coniungere. Tam enim uerus esse pictus homo non potest,[66] quamuís in specie hominis tendat quam illa quae sunt scripta in libris comicorum.

ibid. At uero in scena Roscius[67] uoluntate falsa Hecuba erat; natura uerus homo.

ibid. Non enim tamquam striones aut de speculís quaeque relucentia aut tanquam minores buculae ex aere[68] ita etiam nós ut in nostro quodam habitu ueri simus ad alienum habitum adumbrati atque simulati et ob hoc falsi esse debemus.

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[62] .i. a*m*al *asrubartmart* in*na clocha bite* in*elluch intalman.*[a] [63] .i. *bite* im*muir.* [64] .i. *cidnafuirsirechta.* [65] .i. *ni moa adcosnat bete* in *secundo* genere *innahi frisairet et* sani *quam* dormientes .i. *est* furentes. [66] *arunméitse nicuming.* [67] *fuirsire.* [68] .i. *is* u*er*a pict*ur*a *robaisin 7 robtarbai togaitigsidi.*

[a] Dies bezieht sich auf II. 7: R. Certe hic lapis est; et ita uerus est, si non se habet aliter ac uidetur; et lapis non est, si uerus non est; et non sibi sensibus uideri potest. A. Etiam. R. Non sunt igitur lapides in abditissimo terrae gremio, nec omnino ubi non sunt qui sentiant: nec iste lapis esset, nisi eum uideremus; nec lapis erit cum discesserimus, nemoque alius eum praesens uidebit (so nach der Ausgabe).—Windisch.

Fo. 13[b]. Est hautem grammatica uocis articulatae custos: et moderatrix disciplina, cuius professionis necessitate cogitur humanae linguae[69] omnia etiam figmenta colligere, quae memoriae litterísque mandata sunt.

ibid. Nihil nunc curo . utrum abste ista[70] bene diffinita atque distincta sint.

ibid. Nonne ego[a] uim peritiamque difiniendi qua nunc ego ista separare conatus sum disputatoriae arti[71] tribui.

Fo. 13[c]. .R. Num aliquando instetit ut Dedalum[72] uolasse crederemus? .A. Hoc quidem numquam.[73]

ibid. sí nihil in ea diffinitum esset nihil ingenera *et* partes distributem[74] atque distinctum.

Fo. 13[d]. Grammatica igitur eadem arte creata est . ut disciplina uera esset: quae est abs té superius a falsitate defensa: quod non de una grammatica mihi licet concludere;[75] sed prorsus de omnibus disciplinís.

ibid. Esse aliquid in aliquo non nós fugit[76] duobus modis dici.

Fo. 14[a]. Ista quidem uetustissima[77] nobis sunt et ab iniunte aduliscentia studiosissime percepta et cognita.

ibid. nisi forte animum dicis etiam sí moriatur animum esse.[78]

ibid. sed eo ipso quod interit . fieri ut animus non sit dico.[79]

Fo. 14[c]. Loquere iam qui enchicas.[80] [b]

ibid. Nam primum [me] mouet quod circuitu tanto usi

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[69] .i. *isecen doneuch fosisedar dán inna grammatic* con*tinola innahuili doilbthi*. [70] .i. duo [in marg.] .i. *herchoilud* fabulae *et* gram*maticae*. [71] *dudialecticc*. [72] .i. *nítarrastar aém*. [73] .i. *naic*. [74] .i. in species *fodlide*. [75] [in marg.] *nígra*mmatic t*antu*m *astoisc do deimnigud as* u*e*ra disci*plina* p*er* dia*lecticam* acht *it na huili besgna ata fira* per dia*lecticam*. [76] *nínimgaibni*. [77] *iscián mór húas etargnaid dunni aní sin*. [78] [in marg.] *bés as*ber*asu asnai*[*n*]m *dos*om anim*us ciatbela*. [79] [in marg.] *Niba* animus *dia nérbala*. [80] .i. p*rae*focas .i. *formuchi*.

[a] leg. Non nego.—Windisch.
[b] leg. enecas.—Windisch.

sumus nescio quam rationum catenam sequentes cum tam breuiter totum de quo agebatur demonstrari potuit . quam[81] nunc demonstratum est.

Fo. 15[a]. Quare sí placet repetamus breuiter unde illa duo confecta sint aut semper manere ueritatem aut ueritatem esse disputandi rationem . Haec enim uacillare[82] dixisti quo minus nós faciat totius rei securos.

ibid. .R. . . . Scio enim quid tibi eueniat adtendenti . dum nimis pendes in conclusionem . et ut iam ianque inferantur expectas ea quae interrogantur non diligenter examinata concedis . .A. Uerum fortasse dicis . sed enitar[83] contra hoc genus morbi quantum possum.

Fo. 17[verso.] [84]

Fo. 18[c]. Simplex enim corpus est terra eo ipso quo terra est et ideo elimentum[85] dicitur omnium istorum corporum quae fiunt ex IV. elimentís.

Fo. 19[c]. quod in loco tranquilissimo et ab omnibus uentís quietissimo uel breui flabello[86] approbari potest.

Fo. 19[d]. Intrinsecus tantum ut tanquam utrem impleat . án tantum forinsecus uelut tectorium[87] . án et intrinsecus et extrinsecus eam esse arbitraris.

Fo. 23[d]. Tumor enim non absorde appellatur corporis magnitudo quae si magni pendenda[88] esset plus nobís profecto elifanti saperent.

ibid. uel quod etiam de oculo dicebamus cui non liceat[89] [a] aquilae oculum multo quam noster est esse breuiorem.

Fo. 24[a]. Minus enim ego de hís rebus dubito quam de hís quas istís oculís uidemus cum pituita[90] bellum semper gerentibus.

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[81] .i. *fiu.* [82] *utmallaigetar.* [83] .i. *frisbérsa.* [84] [On the upper margin without any reference to the text:] *ismebul elud rig nafirinne 7 chairte fridemun.* [85] *adbar.* [86] flabellu*m culebath.* [87] .i. *slintech.* [88] [in marg.] .i. *mórmessi.* [89] .i. *dinachfoll*us. [90] *fritodéri* nó *frimeli.*

[a] i.e. liqueat.

Fo. 26verso. Deinde in ipsís luctatorum corporibus palestritae[91] non molem ac magnitudinem sed nodos quosdam lacertorum[92] et descriptos[93] toros[94] figuramque omnem corporis sibi congruentem peritissime inspiciunt.

ibid. Nam sí maiore impetu minor uelut uehimenti aliquo tormento emisus infligatur maiori uel laxius iaculato uel iam langescenti quamuís ab eodem resiliat retardat illum tamen aut etiam retro agit . pro modo ictuum[95] atque ponderum.

Fo. 27b. Quamobrem cum infanti puero solus ad trahendum aliquid uel repellendum nutus sit intiger nerui hautem et propter recentem minusque perfectam conformationem inhabiles et propter humorem qui illi aetati exuberat marcidi et propter nullam exercitationem languidi pundus uero adeo sit exiguum ut né ab alio quidem inpactum[96] grauiter urgeat oportuniusque sit quam ad inferendam accipiendamque molestiam.

ibid. ac post paululum sagittas iam ferro graues pennulís uegitatas neruo[97] intentissimo emisas caelum remotissimum petere.

Fo. 28recto. Quicquid hautem uidens uidendo sentit id etiam uideat necesse est.[98]

ibid. Sed hoc ultimum quod ex eís confectum est ita est absordius ut illorum potius aliquid temere me dedisse[99] quam hoc uerum esse consentiam.

ibid. Quid enim tandem incautius . sí ut paulo ante[100] uigelares tibi elaboretur.

ibid. Is enim sé foras porrigit . et per oculos emicat longuius quaquauersum[101] potest lustrare quod cernimus.

Fo. 30recto. .R. . . . án tú id negabis ? .A. Nihil minus.[102]

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[91] .i. *indimthascarthithi.* [92] .i. *innan doat.* [93] .i. *toirndithi.* [94] .i. *inna sethnaga.* [95] .i. *niath sonairt.* [96] .i. *insarta* .i. *inucht nachaili.* [97] .i. *tét fidbaicc.* [98] [in marg.] .i. *caisin sochmacht.* [99] .i. *adrodamar.* [100] .i. *inrembic.* [101] .i. *sechileth.* [102] .i. *naicc* .i. negabo.

ibid. Quis hautem non uideat nihil sibi esse aduersius quam [103] ista duo sunt.

Fo. 30[verso.] Itaque nosse cupio utrum horum [104] deligas.

ibid. nunquam tamen deterriar pudori huic reniti [105] . et lapsum meum té p*re*sertim manum dante corrigere.

ibid. Neque enim ideo est suscipienda pertinacia [106] quam [107] optanda constantia.

Fo. 31[verso.] Quid aliud putas nisi diffinitionem illam sensús ut antea quod [108] nescio quid plus quam sensum includebat ita nunc contrario uitio uacillare quod non omnem sensum potuit includere.

Fo. 32[d]. [109]

Fo. 35[b]. [A] cuius sacrificii humilitate lange abest typhus [et] coturnus [110] illorum.

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[103] .i. *fiu*. [104] .i. *in indalanai* .i. i*n*ter*r*oga*tio*. [105] .i. *frisaber*. [106] .i. *sigide imresin* .i uitiu*m*. [107] *fiu*. [108] .i. *ol*. [109] [in marg. infer.] saurus .i. *odur*. [110] *sulbaire*.

CODEX PRISCIANI CAROLISRUHENSIS.

Fol. 1[a]. quod gratum fore credidi temperamentum. . .[1] Huius tamen operis té hortatorem [2] sortitus [3] iudicem quoque facio.

Fol. 8[a]. ut asbestus, Asbu[s]tes.[1]

Fol. 9[a]. gibbus,[1] . . gibber.[2]

Fol. 9[b]. Immunis,[1] . . mutta.[a] [2]

Fol. 12[a]. Patronomicum est quod á propriis tantummodo diriuatur patrum nominibus secundum formam G*rae*ca*m*, quod significat cum genitiuo primitiui filius uel nepos, [ut] Aiacides, Aiacis filius uel nepos.[1] . . Á regibus siue conditoribus [scil. patronymica formantur] Thesidae, Cicropidae id est Athinenses, Aeniadæ, Romulidæ, id est Romani.[2] Idem [scil. Vergilius] in ui. Aeneidos.[3] . . Sunt igitur patronomicorum formae apud Graecos .iii. In 'des' quae dicitur communis apud illos, q*uod* i*n* omni sermone possunt hac uti . q*u*a sola Romanorum q*uo*q*ue* poetæ utuntur . nam aliis duabus non utuntur, *id est* in *ων* te*r*minata, quae est propria iadis linguae *Πεληιων* pro *Πελειδης*, et in *αδιος*, quae est eolica.[4]

Fol. 12[b]. Inueniuntur tamen poetae in quibusdam addentes

Fol. 1[a]. [1] .i. *húare nadtucus acht aní ruputhascide.* [2] .i. *ronertais damsa* con*dernain hicut*rum*mus frimcheliu togu damsa anísin túsu indsainriud dia nertad sech cách.* [3] .i. *cethuc cuimbri mulibuir.* Fol. 8[a]. [1] .i. *nephathnachta.* Fol. 9[a]. [1] .i. *tuthle.* [2] *cnocc.* Fol. 9[b]. [1] .i. *dimúin.*[b] [2] .i. *loimm.* Fol. 12[a]. [1] .i. a nomine aiax aiacos os in des *condeni* aiacides. [2] *romuil dorosat* ciuitatem *hó* aeneas *rucinset indromáin.* [3] *Arruscrib* uir*gilius ítitul* xii. libro*rum* incipit i. libe*r* aeneidos rl. *dutaithibsin . du*priscien nominati*uum* nota *an*aenidos *isin* .i. aeneis *isairi duaisilbi do ascribend* .i. *duarbuid* a*nominatiuum* in*tan duarbuid* in*genitin*. [4] .i. *ducach belru lag*recu.

[a] So also G and L. Hertz (i. p. 50, l. 25) prints 'mitto.'

[b] Perhaps *dimáin.*

quasdam litteras uel adimentes. Addentes ut 'Peliades' pro 'Pelides.'[1] . . Apud Graecos contra regulam penultimam diptongum habent.[2] . . Cholchis.[3] Argolis.[4] Ciclasias.[a][5]

Fol. 13[a]. Mulio mulionis mulionicus.[1]

Fol. 14[b]. . . Fiscina,[1] fuscina tridens.[2]

Fol. 20[a]. Hic calus hoc cassill*um*.[1]

Fol. 21[a]. testudo.[1]

Fol. 24[b]. Matertera.[1] . . Haec buxus arbor.[2] Hoc buxum lignum.[3]

Fol. 25[a]. Lixa.[1]

Fol. 25[b]. Subtel.[1]

Fol. 26[b]. Furfur.[1]

Fol. 27[b]. Strigilis.[1]

Fol. 33[b]. Nauci quoque, quod putamen nucis significat.[1]

Fol. 34[a]. Alcedo.[1]

Fol. 38[a]. Sospes.[1]

Fol. 39[b]. Tricuspis.[1]

Fol. 42[a]. Intercus intercutis. .[1] Solus soleris. .[2] Excipitur foenus ris.[3]

Fol. 43[a]. Pean.[1]

Fol. 47[b]. Calibs.[1]

Fol. 48[a]. Merops.[1] . . Cinyps.[2] . . Fax.[3] . . Lelex.[4]

Fol. 12[b]. [1] *níed a*pelides *fil ondí as*pelias acht *asdaresi indí as*peleides *fil ondí as*peleys. [2] .i. *arni fil deóg*er *isnaib* cog*nominibus ho taat.* [3] .i. cholchia *incholchedde.* [4] .i. *ing*recde. [5] .i. *in ciclasta.* Fol. 13[a]. [1] .i. *echaire* is*idorus* in .x.[b] Fol. 14[b]. [1] .i. *bellec* [in marg.] b*eda* fiscina babtizerium. [2] .i. *áel.* Fol. 20[a]. [1] .i. *gliab.* Fol. 21[a]. [1] *selige.* Fol. 24[b]. [1] *siur mathar.* [2] .i. *bethe.* [3] .i. *crann condid.* Fol. 25[a]. [1] .i. *cennige.* Fol. 25[b]. [1] .i. *mocol lín.* Fol. 26[b]. [1] .i. *caith.* Fol. 27[b]. [1] .i. *marcir.* Fol. 33[b]. [1] .i. *cóenna* nucis. Fol. 34[a]. [1] [in marg.] *failen.* Fol. 38[a]. [1] *slán.* Fol. 39[b]. [1] .i. *cuisp.* Fol. 42[a]. [1] .i. *comallnae.* [2] .i. *foll.* [3] .i. *aithi* usura. Fol. 43[a]. [1] .i. *ilach.* Fol. 47[b]. [1] .i. *tinne.* Fol. 48[a]. [1] .i. *glanchosta* is*idorus.*[c] [2] .i. *culennbocc.* [3] .i. *aithinne.* [4] .i. *eperthith.*

[a] Sic. Read Ciclas, Ias. [b] i.e. in Originum lib. x., p. 338, ed. Otto. [c] ibid. p. 405. The Irish glosser thought merops (μέροψ) came from *merus* and *pes*, G.C. 791.

Fol. 48b. Lucar lucaris. . .[1] Burim.[2]

Fol. 51a. Nisi si dicamus helenismo usum esse poetam.[1]

Fol. 53b. Ut, si uelimus masculinum dicere ab eo quod est nupta, nuptus.[1]

Fol. 54b. Terentius in Iunucho: Quem p*rae*stulare, Parmeno?[1]

Fol. 55b. Ut significet *τὸ δοκῶ*.[1]

Fol. 56a. Anclor. . .[1] Sunt tamen haec eadem uerba absoluta, cum non iunguntur casui accusati*uo*, sed dati*uo*.[2]

Inplicat et miseros morsu depascitur[3] artus.

Doceor. . .[4] Instituor. . .[5] Moneor. . .[6] Induitur.[7]

Fol. 56b. Coeo. . .[1] Quirito et quiritor. . .[2] Lento et lentor[3] et lenteo. . .[4] Humecto.[5]

Fol. 57a. Iacio. . .[1] Iaceo. . .[2] Aceo, ex quo acesco.[3]

Morte obita qualis fama est uolitare figuras.[4]

*Con*uenio. . .[5] Adoorior.[6] Operior. . .[7] Excarnifico.[8]

Fol. 57b. Fundo, *ἐκχ[έ]ω*, fundis.[1] Obsero, *περιβάλλω τὸν μοχλόν*, obseras.[2] Obsero, *περισπείρω*, obseris.[3].. Consternor, *πτύρομαι*, consternaris,[4] consternor, *καταστρώννυμαι*, consterneris.[5] . . Sapio prudentia.[6]

Fol. 48b. [1] *scatere* be*da* tempus quando lux emanat. [2] .i. in*gecht*. Fol. 51a. [1] *ongrecdacht* de libro g*r*eco ioh*annis*. Fol. 53b. [1] .i. *ondí rondgab*. Fol. 54b. [1] .i. *cinní sin frisnaiccai siu* .i. secunda persona praestolaris l. re. Fol. 55b. [1] *grec indí a*suideor. Fol. 56a. [1] .i. *forfiun*. [2] *iscotarsna fris fesin sunt arísi*[a] absolútu*m* uerbu*m nad adilgnigedar hothuislib* seruit *hautem* hoc u*e*rbu*m fritobar*thid *cid ar bad* absolutu*m iar*um. [3] .i. *gelid* .i. *con*sumit. [4] *fogliunn*. [5] *fog*liunn. [6] *fog*liunn. [7] *intuigther*. Fol. 56b. [1] .i. *ɔtaeg*. [2] .i. *gaigim*. [3] .i. *fillim* l. *álgenigim*. [4] .i. *attoibim*. [5] .i. *folcaim*. Fol. 57a. [1] .i. *insádaim*. [2] .i. *inarbenim*. [3]. i. *áctegim* a quo *est* acetu*m*. [4] .i. *amba frithtechtai*. [5] .i. *adgaur* l. *dut*[b] *tluchur*. [6] .i. *arriuth*. [7] .i. *frisaiccim*. [8] .i. *fennaim*. Fol. 57b. [1] .i. *dudálim*. [2] .i. *frisdúnaim*. [3] .i. *asindiut* l. *clandaim*. [4] .i. *fobothaim*. [5] .i. *fommálagar*. [6] .i. *trebraigim* l. sapio *itargninim*.

[a] Sic: leg. *arisí*. [b] Perhaps *dat*.

Fol. 58^a^. INstans autem indiuiduum est, quod uix stare potest. . .[1] Ut facta esse ante nobis potuerint in notitiam uenire.[2]

Fol. 58^b^. Esse dicebant.[1] Ut sí dicam, 'intelligendi Homerum causa uenio,' et 'amandi uirtutem causa laboro,' et 'emendi mancipium causa uenio,' quamuís rarus sit huiuscemodi constructionis usus. Similiter dícimus 'intelligendo Homerum profeci,' 'amando uirtutem legi' et 'inuidendum nobís non est' et 'minime nocendum uirtuti,' quia superiorum accussatiuo, inferiorum [uero] uerba datiuo adiunguntur.[2]

Fol. 59^a^. Idem enim significamus. sopina uero nominantur, quia á passiuís participiis, quae quidam sopina nominauerunt, nascuntur. . .[1] Per indicatiuum, 'ut curritur a me,' pro curro ; imperatiuum, 'curratur a té,' pro curre ; optatiuum, 'utinam curreretur a té,' pro utinam curreres ; subiunctiuum, 'cum curratur a té,' pro cum curras.[2] Hoc autem interest inter infinitum passiuum et infinitum, qui fit ab impersonalibus, quae nascuntur a uerbís actiuís, quod infinitus passiu*us* uerbo eget solo ad perfectam significationem.[3]

Fol. 59^b^. Sed etiam pro *ἀορίστου* accipitur, quod tempus apud Graecos tam modo perfectam rem quam multo ante, significare potest. . .[1] Adiaciens tempus *τοῦ*[a] *δὲ πάλαι τὸν ὑπερσυντέλικον*, id est plusqua*mper*fectum, significat.[2]

Fo. 60^b^. Item impersonalia u*er*ba, quae ex sé nascuntur.[1]

Fol. 58^a^. [1] .i. *anephthairismech.* [2] .i. *am*al *farcum*is*itis.* Fol. 58^b^. [1] .i. *nom*bith. [2] *niasse aranimfognad intansid frissin bréthir as* .sum. *no fria baullu* ut est híc rl. Fol. 59^a^. [1] .i. *inna arberamni dano dede agerint gnimo 7 coitchinne.* [2] [in marg.] *ní* i*mperso*nale *infecht sa iar tormuch* inprono*minis* rl. [3] [in marg.] *arni écen dechor fri céssad donaib hí bite honeut*ur. Fol. 59^b^. [1] *sechmadachta ṅocus 7 cian.* [2] *issí ind amser éccríchtha as biur friutt.* Fol. 60^b^. [1] impersonalia *nad biat ó breth*ir ut poenitet pudet.

[a] MS. *τοι.*

Indicatiuus . . . ideo primus ponitur . . . . quia substantiam siue essentiam rei significat.[2] . . Reputentur.[3] . . Ad praesens praeterita et futura intelleguntur.[4]

Fol. 61[a]. Cogitatione uero, ut, si cogitem deluuium quale sit in praesenti, ex hoc notionem *con*cipio futuri.[1] . . Impersonale uerbum suae cuiusdam est significationis.[2]

Fol. 62[a]. Tracto.[1] . . Non poenitus absistunt haec a primitiuorum significatione.[2] . . A villico.[3]

Fol. 62[b]. Nomina quoque quae ex ipso actu agentibus imponuntur.[1] . . Agentibus.[2] . . Aspernor.[3] . . Consternor aris.[4] . . In uerbís compositís est quando Graeci extrinsecus faciunt declina*tionem* ad similitudine*m* simplicium.[5]

Fo. 63[a]. Apud Romanos uero semper intrinsecus fit declinatio,[1] id est, in ipsa iunctura sequentis uerbi.[2] . . Apparet ergo ex hoc, quod compositio huiuscemodi uerborum, quae non eosdem modos compositionum per omnia seruant tempora, per singula separatim fit.[3]

Fol. 63[b]. Penulatus.[1] . . A cirro cirratus.[2] . . A lacerna lacernatus.[3]

Fol. 64[a]. A Cerrere cerritus.[1]

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[2] *slond gnima hirrec inindidit.* [3] .i. *adrimfet*ar. [4] .i. *robbatar 7 biet* in pr*aesenti*. Fol. 61[a]. [1] *ho imrordai nech di*diu *isindrecdairc atólam* *intairsitiu adchi dolbthai da*no *iaru*m *is atothóchaide* . fantasiaca cogitatione. [2] .i. *slond gnima cen tórand* p*ersaine*. Fol. 62[a]. [1] .i. *imrádaim*. [2] .i. *nitesbanat* l. *ni dechriget*. [3] .i. *ónd rectairiu*. Fol. 62[b]. [1] *dobber ainm doib den gnim gnite*. [2] .i. *dunaib hi gnite*. [3] .i. *londaigim*. [4] .i. *fobothai*m. [5] .i. *ónd rainn didenig*. Fol. 63[a]. [1] *inmagen in déntar in fillind isim*m*edón dognither ni fodeud*. [2] in p*r*incipio .i. *i*n *rainne didencha incomsuidig*the. [3] .i. *etarscarad* con*abi oenchoms*uidigud. Fol. 63[b]. [1] *casalda* .i. penula . *casal*. [2] cirrus .i. *mong* l. *gibbne* unde *et* cirri *et* tonderi dicunt unde *et* cirri uocantur i*n*tonsae partes. [3] .i. *casal*. Fol. 64[a]. [1] *caichen* [in marg.] cereritus debuit esse.

CODEX BEDAE CAROLISRUHENSIS.

Fol. 3c d.

Salua ratione saltus . *aris airchenn m̄bes salt hiciunn nóidécdi mad indib n̄uarib deac nammá bas laigu cachmí aescai oldaas trichtaige* . *ised di*diu *slándliged salto noichtiche colleuth duárim inǽscu* . *Ar mad iarnaicniud adrimther cutesbat dicachthrichtaigi di huáir deac 7 iiii bro*ttae *7 unga 7 atom̄ niconbia salt etir* . *issaithrech im*murgu *isairi is assu lasnarímairu di huáir deac namma duthesbuith dligud slán salto* con*idécen* [fol. 3[d], in marg.] *salt iartain duslúnd comláinso i*nn*a tesbuithe iarnaicniud aslaigu anésca oldoas trichtaige. Anísiu trá isécen remfuar bis*sext *7 emblesim.*[a]

DE RERUM NATURA.

Fol. 18 a.

Caput I. De quadrifario Dei opere. ex opusculis s*anct*i Aug*ustini*. Operatio diuina, quae saecula creauit et gubernat quadriformi ratione distinguitur. . . Quarto, quod ex eiusdem creaturae seminibus[1] et primordialibus causís totius saeculi tempus naturali cursu peragitur.

Caput II. De mundi formatione. S*anct*i Iunilii. In ipso quidem principio conditionis facta sunt caelum, terra, an*geli*, aer et aqua de nihilo. Die u*er*o primo lux facta est, et ipsa de nihilo. Secundo, firmamentum in medio aquarum. Tertio, species maris et terrae, cum eís quae terrae radicitus inherent.[2] Quarto, luminaria caeli de lumine primo die facto.

Fol. 18[a]. [1] .i. *asíl inrolad hisin mais nécruth*aigthi statim *ised asesnaise* in omnia elimenta usque in finem. [2] *dineoch asas* á te*r*ra.

[a] Haec notatio, in inferiore margine fol. 3[c–d] adscripta, ad libellum de ratione saltus, qui in fol. 4[a], [b] legitur, pertinet.—Zimmer.

Quinto, nata[ti]lia et uolatilia de aquís. Sexto, reliqua animalia de terra et homo carne quidem de terra, anima[3] uero de nihilo creatus.

Caput III. Quid sit mundus. Plinius Secundus. Mundus est uniuersitas omnis quae constat ex caelo et terra, .iiii. elementís in speciem absoluti[4] orbis globata: igne, quo[5] sidera lucent, aere, quo cuncta uiuentia spirant, aquís, quae terram cingendo et penetrando communiunt;[6] atque ipsa terra.

Fol. 18b.

Caput V. De firmamento. Is*idorus.* Caelum subtilis igneaeque naturae, rotundumque, et a centro terrae aequís spatiis undique collectum. Unde *et* conuexum mediumque quacunque cernatur, in[en]errabili[1] celeritate quotidie circuagi sapientes mundi dixerunt ita ut rueret, si non planetarum occursu moder[ar]etur: argumento siderum nitentes, quae fixo semper cursu circumuolant, septintrionalibus breuiores giros[2] circa cardinem peragentibus. Cuius uertices extremos, quos circa[3] sphaera caeli uoluitur, polos nuncipant, glaciali rigore tabentes. Horum unus ad septentrionalem plagam consurgens Boreus, alter diuexus in Austros terraeque obpositus australis uocatur, quem interiora Austri scriptura sancta nominat.

Caput VI. De uaria altitudine caeli. Plinius Secundus. Non autem ita mundus hoc polo excelsiore sé attollit, ut undique cernantur haec sidera. Verum eadem quibusque[4] proximis sublimiora creduntur, eademque demersa[5] longinquis: utque nunc sublimis in deiectu[6] positis uidetur hic uertex, sic in illa terrae diuexitate[7] transgressís[8] illa se attollunt, residentibus quae híc excelsa fuerant, opponente se contra medios uisus globo terrarum, adeo[9] ut septemtriones,

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[3] *acht is in* primo die *són.* [4] .i. *cruind* ab omni parte soluti. [5] .i. *dú.* [6] .i. con*gaibet.*

Fol. 18b. [1] *isí adéne.* [2] *curu.* [3] *isim suidib.* [4] da*tiuus.* [5] *isli.* [6] *inísiul.* [7] *isindísli.* [8] *tarsatarmthiagat.* [9] *hisí mét asuidigthe* g[l]obus terrae.

quae nobís a uertice pendent, in quibusdam Indiae locís quindecem tantum in anno diebus appareant.[10]

Caput VII. De caelo superiore. Ambrosius. Caelum superioris circuli proprio discretum termino, et aequalibus undique spatiis collocatum uirtutes continet angelicas; quae ad nós exeuntes, aetheria sibi corpora sumunt, ut possint hominibus et[iam] in edendo simulari, eademque ibi reuersae deponunt.[11] Hoc Deus aquís glacialibus temperauit, ne inferiora succenderet elimenta. Dehinc inferius caelum non uniformi, sed multiplici motu solidauit,[12] nuncipans eum firmamentum, propter sustentationem inferiorum aquarum.

Fol. 18c.

Caput IX. De circulís mundi. Quinque circulís mundus diuiditur, quorum distinctionibus quaedam partes temperie sua incoluntur, quaedam inmanitate frigoris aut caloris[a] inhabitabiles existunt. . . Tres autem medii circuli inaequalitates temporum distingunt, cum sol hunc solstitio,[1] illum aequinoctio, tertium bruma teneat.

Caput XI. De stellis. Is*idorus*. Stellae lumen a sole motuantes, cum mundo uerti, utpute in uno loco fixae, et non stante mundo, uagae ferri dicuntur: exceptís hís quae planetae, id est errantes, uocantur: easque dici aduentu celari: nec unquam caelo decidere, fulgor plenilunii, et solis probat diliquium. Quamuís uideamus igniculos ex aethere lapsos portari uentís, uagique lumen sideris imitari, trucibus cito [co]orientibus uentís. Sidera autem alia dicuntur[2] in liquorem soluti humoris esse faecunda, alia concreti in pruinas, aut coacti in niues, aut glaciati in grandines.

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[10] *isamlaid ém cotaucbat doib* residentibus .i. sideribus .i. *andusleicet* i*nna rind* .i. illís .i. *ísli doibso*m *infechtsa* i*nna hí ruptar ardda dunnai.* [11] .i. *foácbat* .i. caelum. [12] *isé* multiplex motus *inriuth retae* i*nna airndrethcha* in *con*trariu*m contra* sé *7 arriuth aicneta fedesin.*

Fol. 18c. [1] .i. *fot lai and.* [2] *isgnád bróen 7 fliuchaidatu ocat*urc*báil 7 liafuined.*

[a] MS. coloris.

Caput XII. De cursu planetarum. Pli*nius*. Inter caelum terrasque septem sidera pendent, certís discreta spatiis,[3] quae uocantur errantia, contrarium mundo agentia cursum, id est leuum, illo semper in dextra praecipiti. Et quamuís assidua conuersione inmensae celeritatis attollantur ab eo, rapianturque in occasús, aduerso tamen ire motu per suos quaeque passus aduertuntur: nunc inferius, nunc superius, propter obliquitatem signiferi uagantia. Radiis autem solis praepedita, anomala, uel retrog[r]ada uel stationaria[4] fiunt.

Fol. 18d.

Caput XIII. De ordine earum. Summum planetarum Saturni sidus est, natura gelidum xxx annís signiferum peragens. . . Nouissima luna xxvii diebus, et tertia diei parte signiferum conficiens, dein morata in coitu solis, biduo[1] non *com*parere in caelo.

Caput XIV. De apsidibus earum. Sunt autem sui cuique planetarum circuli, quos Graeci apsidas[2] in stellís uocant, aliique quam mundo, quoniam terra a uerticibus duobus, quos appellauerunt pollos, centrum caeli est, necnon et signiferi

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[3] .i. [in marg.] *hité* spatia *narree fil* á terra usque ad xii. signa *hité* soni . toni . com*lana* rl. *hité* interualla *im*murgu deferentiae 7 *nitiagat saidai sechsatuirn suas* ut pli*nius* dicit rl. Pli*nius*: tonus est spatium *cum* legitima quantitate [in marg. inf.] certís spatiís .i. tonus inter terram et lunam rl. *iséceu corrobat indib* sex *inter*ualla .uii. spatia 7 .uii. toni[a] rl. lege plin*ium*. [4] .i. *súas cách díriuch* [in marg. inf.] stationaria in superioribus .i. *isnaib rendaib fail húas gréin* .i. mars iouis saturnus rl. IN tricetro id est in tertia parte signiferi in quadrato id est in quarta parte in aduerso rl.

Fol. 18[d]. [1] biduo .i. *allaithe ṅ dedenach diud noich*tich 7 *phrím archiunn* rl. [2] no*men dunaib erdomnaib imbi indócbál frisarind* absidias .i. circulos .i. *fubith doṅgniat cercol ocondocbáil.*

[a] MS. soni

est obliqui inter eos siti. Omnia autem haec constant ratione circinnii[3] semper indubitata. Ergo ab alio cuique centro apsides suae exsurgunt[4]: ideoque diuersos habent orbes, motusque disimiles. Quoniam interiores apsidas necesse est breuiores esse:[5] igitur a terrae centro apsides altissimae sunt. Saturno in scorpione etc.

Fol. 19 c.

Caput XXVII. Ordo uentorum. Ventorum .iiii. cardinales sunt, quorum primus Septentrio, qui et Aparcias dicitur, flat[1] rectus ab axe, faciens frigora et nubes; huic[2] dexter Circius, qui et Tracias, faciens niues et grandines; a sinistris[3] Aquilo, qui et Boreas, nubes constringens.

Fol. 20 b.

Caput XXXIX. De aestu ociani. Aestus ociani lunam sequitur, tanquam eius aspiratione retrorsum trahatur, eiusque inpulsu retracto refundatur: qui quotidie bis afluere et remiare, unius semper horae dodrante et semiuncia transmisa uidetur, eiusque omnis cursus in ledones[1] et malinas[2] id est in minores aestús diuiditur et maiores.

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[3] .i. *gabal rind* l. *diathre.* [4] *cotaocbat.* [5] [in marg.] *huare ní in óen diaithir doib.*

Fol. $18\frac{1}{2}$d. [a] Salua ratione saltus .i. quasi dixisset *testa són dan*o *dintrichtigi lasindi huáir deac* .i. *fuar salto ascach óen æscu* .i. *cethir brottae 7 alarann deac brotto et* vii*mad rann cethorchat aili deac brotto.*

Fol. 19c. [1] .i. *antúaid cachńdiruch.* [2] .i. *forláim deis aniartúaid donprímgáid biid* circius. [3] .i. *forlaim chlí anairtuáid biid* aquilo.

Fol. 20b. [1] .i. *hicontrachtu.* [2] .i. *hirobartai.*

[a] Inter fol. 18 et 19 chartae resegmen insutum est, quod ab eadem manu recentiore, quae folia totius codicis numeri ordine notabat, $18\frac{1}{2}$ signatur. Ad hunc locum nihil facit, sed pertinet ad eundem libellum chronologicum, ad quem amplior notatio Hibernica in initio codicis (fol. 3 c d) legitur. Verborum Hibernicorum *cethir brottae* rl. interpretatio Latina 'iiii momenta 7 duodecima pars unius momenti . xl[a] vii[a] pars duedecimae [sic] partis momenti' ab alia manu adscripta est.—Zimmer.

DE TEMPORUM RATIONE.

Fol. 24 d.

Caput I. De compotu uel loquela degitorum. Cum primam alphabeti litteram intimare cupis unum manu teneto ;[1] cum secundam, duo, cum tertiam, tria . . . . Potest et ita scribi, si causa secretior[2] exigat.

Fol. 25 b.

Caput IV. Huius disciplinae regula soluitur, quod plerosque turbat imperitos : quia Philippus in expositione beati Iob aestum maris occiani quotidie bis uenire discribens, adiunxerit hunc unius aequinoctialis horae dodrante[1] transmiso, tardius sine intermisione, siue die uenire, siue nocte.

Fol. 31 b.

Caput XVII. De lunae cursu per signa. Luna quotidie .iiii. punctis, siue crescens a sole longius abiit, seu decrescens soli uicinior, quam pridie fuerat redditur : singula autem signa .x. punctos habent, id est, duas horas, sicut et superius admonuimus quinque puncti horam faciunt. Et ideo si uis scire in quo signo luna est, sume lunam quam uolueris, utputa quintam, multiplica per quatuor, fiunt uiginti : partire per .x. bis deni uies ; duobus ergo signis quinta luna semper a sole distat. Item sume octauam lunam, multiplica per quatuor, fiunt xxx. ii., partire per decem, ter deni tries, et remanent duo ; tribus ergo signís et duobus punctis, octaua luna semper a sole dirimitur.[1] Duos autem punctos sex partes intellige, id est, quantum sol in zodiaco .ui. diebus

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Fol. 24[d]. [1] *arfuris.*[a] [2] [in marg.] .i. *asetarscarthu.*

Fol. 25[c]. [1] .i. *teora cethramdin huare aequinocht indid maillu atuile arcach óenlaithiu.*

Fol. 31[b]. [1] .i. *itarscarthar.*

[a] The *s* is uncertain.

conficit iteneris: punctus siquidem habet tres partes, quia signum quodque .x. punctos, triginta autem habet partes. Item sume nonamdecimam lunam, multiplica per quatuor, fiunt septuaginta sex: partire per decem, septies deni septais, et remanent sex: septem ergo signís et hora una, quod est demedium[2] signi ac puncto, id est, tribus partibus, nonadecima semper in itenere quo coeperat a sole degressa est. Et ne suscipio[a] tibi forte argumenti fallentis incidat, uade ad diametrum[3] caeli, quod quintam decimam lúnam tenere nemo est qui dubitet, multiplica .xu. per quatuor, fiunt sexaginta: partire per .x., sexies deni sexais: sex enim signís quintadecima luna semper, id est, dimidio sperae caelestis a sole discernitur, siue ante,[4] seu retro[5] respexeris.

Fol. 31 c.

Caput XVIII. De lunae discursu si quis signa ignorat. Quod si quis signorum nescius lunaris tamen cursus agnoscendi cupidus est, nouerit et ipse solem quotidie partem[1] unam zodiaci sui complere (neque enim aliud partes zodiaci, quam quotidianos solis in caelo debemus sentire progressus), lunam uere quotidie xiii partes eiusdem zodiaci conficere, id est, punctos .iiii. et unam partem. Et quia illa xiii partes complente sol unam complet, inde fieri sciat, ut sicut supra docuimus, non plús quotidiano progressu a sole, quam quaternís punctís, hoc est, duodenís partibus elonguetur. Ponat[2] ergo lunam ubilibet computare uoluerit, utputa in kalendas Ianuarias primam: haec ubi prima noctem diemque transegerit, illum caeli locum tenet, quem sól tertio decimo mensis eiusdem die completo. Ubi secunda[3] est, multiplica .ii. per quatuor, fiunt .uiii. Item ut de punctís ad partes peruenias, multiplica uiii per tres, fiunt xxiiii. Illam ergo caeli partem tenet luna secunda in quartas nonas

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[2] *arit di húair* in signo. [3] .i. *dond lethtomus.* [4] .i. *archiunn.* [5] .i. *diéis.*

Fol. 31[c]. [1] .i. *huide laithi beos.* [2] .i. *cipé.* [3] .i. *indaile.*

[a] sic: leg. suspicio.

Ianuarias, quam sol[4] xxiiii abhinc die confecto. Ubi tertia est, multiplica .iii. per .iiii., fiunt .xii., partire per .x. decies[5] asse decus,[6] et remanent duo puncti, id est, sex partes; illam ergo caeli partem tenet luna tertia, quam sol mense toto et diebus sex post tertias nonas Ianuarias exactís, id est, sex post .iii. nonas Feb*ruarias* die consummato. Ubi quarta est, multiplica haec per .iiii., fiunt .xui., partire per .x., decies asse decus, et remanent .ui. puncti, id est, partes .x. et .uiii. Illam igitur caeli partem tenet luna quarta, quam sól mense expleto ac .x. et .uiii. diebus post pridie nonas Ianuarias. Ubi quinta est, multiplica .u. per .iiii., fiunt .xx., partire per .x. bis deni uies;[7] duobus ergo mensibus expletís adueniet sol partem caeli, quam quinta luna tenet, id est, die nonarum Martiarum. Ubi octaua est[8] vi idus Ianuarias, multiplica .uii[i.] per .iiii. fiunt .xxxii., partire per decem ter deni tries,[9] et remanent duo puncti, id est, sex partes [caeli]; illam caeli partem tenet luna octaua in .ui. iduum Ianuariarum die, quam sól aditurus est post tres abhinc menses et dies sex, id est, sexto die post sextas iduus Apriles. Ubi nonadecima est xiv K*alendas* Feb*ruarias*, multiplica per .iiii. fiunt .lxxui., partire per .x. septies deni septais, et remanent .ui., multiplica haec per .iii. fiunt decem et .uiii. Illa parte[a] caeli circumuolat luna nonadecima in xuiii. K*alendas* Feb*ruarias* qua sol post .uii. abhinc menses ac dies .x. *et* .uiii., id est, xuiii die post xiiii. K*alen*das Septembres.

Fol. 31d.

qui est octauus iduum Septembrium dies. Et né scruplus tibi forte argumenti fallentis incedat, proba ad diametrum anni, quod xvmo tenere lunam rarus[1] est qui nesciat, multiplica xu. per iu fiunt lx etc.

Caput XIX. Item de eodem si quis computare non dedicit.

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[4] tenebit .i. *euit inna aine 7 inna aile.* [5] .i. *a óen fodeich.* [6] .i. *itadeich.* [7] *isfiche.* [8] .i. *lingidsem tar áes ṅesei beos ar ehumbri.* [9] .i. *trieha.*

Fol. 31[d]. [1] .i. *is huathath.*

[a] Sic: leg. Illam partem.

Si qui[s][2] uero etiam calculandi minus idoneus, lunaris tamen circuitus existit curiosus, et huic ad capacitatem ingenioli sui commodamus argumentum, quo id quod quaerit inueniat: siquidem totam annalis circuitus seriem, quae .xii. mensibus continetur, alfabetís distinximus, ita dumtaxat, ut primus et secundus ordo uicenos et septenos dies, tertius autem uno amplius complectatur: illo uidelicet qui de tertio repetitís uiii horís superfluís adcrescit. Et ut diebus quos signare uolebamus litterae sufficerint, non singulis has diebus, sed alternís[3] apposuimus . . . .

Fol. 32a.

Cum igitur anno quolibet diem quemlibet quo in signo, uel cuius mensis in partibus lunam habeat, scire uolueris, aperto codice[1] nota litteram, quae eidem sit praeposita diei[2] et recurrens ad regularem paginam, in qua litterarum est distincta congeries, eodenque statim anno ex titulo[3] frontis inuento, illam quam quaerebas litteram eiusdem diei inuenies, atque ante et retro inspiciens, quod signum, quemue mensem e regione habeat annotabis. Ponamus al[i]quod quo[d] ad caetera, lector, conualescat exemplum. Quaeris, ubi sit luna, uerbi gratia, in k*al*en*d*as Apriles anno ui decennouennalis circuli: aperi codicem, quaere diem k*al*en*d*arum memoratarum, inuenies .e. litteram praescriptam, recurre ad paginam[a] regularem, uidebis sextum annum perspecto eius alfabeto .e. litteram reperies, circumfer oculos ad latera, hinc geminorum extrema, illinc[4] Iunii mensis initia deprehendes esse notata. Et siue eruditus, siue simplex es, lector, palam té quod cupiebas inuestigasse laetaberis. Insuper et toto illo anno quibuscunque diebus .e. litteram uideris asscriptam, siue crescentem, seu decrescentem, in hisdem caeli partibus lunam noueris esse conuersatam. Non enim in hoc argumento, in detrimento an in cremento[5] suae lucis, in aduerso an in coitu solis

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[2] .i. *nech*. [3] .i. *dallae for óen littir*.

Fol. 32[a]. [1] .i. *félire*. [2] .i. *imbi*. [3] .i. *túas inochtur*. [4] .i. *dindleith ailiu*. [5] .i. crementum *leissem*.

[a] MS. paginem.

sit posita luna[6] requiris, sed si et hoc scire desideras, aderit argumentum uetusta Aegyptiorum obseruatione traditum.

Caput XX. Quota sit luna in K*a*l*en*das quasque.[7] Primo decennouennalis circuli anno, in quo nullae sunt epactae in K*a*l*en*das Ianuarias nona est luna,[8] in K*a*l*en*das Februar*ias* x, in K*a*l*endas* Mart*ias* ix, in K*a*l*endas* April*es* x, in K*a*l*endas* Maias xi, in K*a*l*endas* Iunias xii, in K*a*l*endas* Iulias xiii, in K*a*l*endas* Agust*as* xiiii, in K*a*l*endas* Sep*tembres* xui, in K*a*l*endas* Octim*bres* xui, in K*a*l*endas* Nouem*bres* xuiii, in K*a*l*endas* Decem*bres* xuiii. Hós tibi numeros pro regularibus singulorum mensium sume, quibus annuas addens epactas, lunam quota sit[9] per K*a*l*en*das quasque, sine errore repperies. Si enim uís scire quota est luna in K*a*l*endas* Ian*uarias* anno secundo circuli decennouennalis, tene .uiiii. regulares,[10] adde epactas xi, (.i. xi. Kl. Ap.) fiunt xx, uicessima luna est. Sí uís scire, quota est luna in K*a*l*en*das Iunias anno tertio, tene regulares xii, adde epactas[11] anni illius xx duas, fiunt xxxiiii, tolle xxx, remanent iiii; quarta est luna in K*a*l*en*das memoratas (.i. Iunias).

Fol. 32b.

Quod si quis obiecerit[1] uel huius, uel praecedentis argumenti[2] alicubi ordinem uacillare, doceat ipse in huiusmodi quaestionibus indagandís ueracius et compendiosius argumentum, et nós libenter gratanterque accipiemus. Hoc autem praecedens, quod commemorauimus argumentum, et nonnullís ad transcribendum iam dedimus[3] et in principiis huius nostri

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[6] *hicoimthecht dugréin 7 escu inoénrind.* [7] .i. *issí ide asmb*erse *archinn* .i. est eti*am* uetus argu*mentum* rl. [8] [in marg.] .i. *ní aecomlatar epactæ* xi. kl. ap. *fri riaglóri* in illo anno *dothoscélad áis ésci bís for* kl. *cachmís* in primo anno *ithe riaglóri insin adchom*l*atar fri* epacta xi. kl. ap. *hicach bliadin tresinnóedécde ṅuile.* [9] *cid aes ṅesci.* [10] .i. *aes ṅesci* kl. ian. in primo anno. [11] .i. *for* .xi.

Fol. 32[b]. [1] .i. *hifritheheist.* [2] [in marg.] .i. *argumind innasén.* [3] .i. *sochide rodáscrib húan.*

opusculi praefigendum esse censemus. Porro praesens argumentum, quod de luna K*al*e*n*darum quaerenda posuimus, hoc tantum loco commemorasse et docuisse sufficiat. Nam cognita quota sit[4] in K*al*e*n*dís luna, facile etiam ceteris cuiusque mensis diebus qua sit aetate, cantato ipso mense[5] et concurrentibus degitís apparebit. Sunt autem anni tres circuli[6] decennouennalis, in quibus idem argumentum stabilitatem sui tenoris conseruare nequeat[7]: octauus uidelicet, [un]*dec*imus, et nonus decimus, cui causam nutandi[8] uaria facit ac dispersa per annum embolismorum insertio. Siquidem anno octauo luna K*al*e*n*darum Maiarum iuxta rationem quidem argumenti uicessima et octaua computatur, sed propter embolesmum, qui in Martio mense inseritur, xxuii probatur existere. Item in K*al*e*n*das Iulias iuxta argumentum xxx fieri potuit luna, sed propter adiectionem diei, quem superfluitas embolesmi attulerat, fit xxix. Item anno xi quia luna embolesmi pridie nonas Decembris accenditur, facit lunam in k*al*e*n*dís Martias *uigesi*mam esse et octauam: cum hanc ratio argumenti *uigesim*am nona*m* tunc existere doceat. Item anno[9] xuiiii quia luna embolesmi tertio die nonarum Martiarum incipit, cogit lunam in K*al*e*n*das Maias xxuiii computari, cum xxuiiii secundum argumenti calculationem cantatur[10]: quo etiam anno ratione[a] saltus lunaris, de quo in sequentibus dicemus, fidem eiusdem argumenti impugnat. Si enim ipsum argumentum iuxta Aegyptios a Septembrio[b] mense, ubi principium est anni eorum, inchoaueris, necesse est, ut luna Iulii mensis eo anno[11] xxuiiii dies ut nunquam alias habeat, uno uidelicet ratione[12] saltús amíso, et ob id luna K*alenda*rum Augus*tarum* tertia reddatur, quae iuxta argumenti regulam secunda computabatur. Si uero, iuxta hoc

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[4] *cid áes díxnigedar.* [5] .i. *ambas cete* .i. [in marg.] *acht asrobarthar* in *mí.* [6] .i. *teora bliadni frithriagla na*m*ma leisse*m. [7] .i. *ar ní tosceli argumint acht bliadni sláin.* [8] *utmalligthe.* [9] .i. *forcenn noidecdi.* [10] *arcanar.* [11] .i. *isnoichtech ré niuil la aegyp*taedu *isinbliadinsin hicuiretar salt.* [12] .i. *hi* iiii. k[l]. sep.

[a] ratio, Bedae Opp. ed. Giles vi. 189. [b] Septembri, Giles.

quod nós supra docuimus, a Ianuario principium argumenti sumere mauís, eodem ordine luna in K*alendas* Decembres uii. incurrit, quae iuxta argumentum sexta fieri debuisse putabatur: quia nímirum luna Nouembri[s] mensis unam amittit diem, et pro triginta consuetís un*de*triginta[13] solum diebus cogitur esse contenta. Quae profecto omnia melius colloquendo quam scribendo docentur. Non autem transitorie commemorandum, quod hoc argumentum

Fol. 32c.

a Septembrio quidam incipiunt,[1] ponentes eidem Septembrio[2] regulares u, Octobrio u, Nouembrio vii, Decembrio uii, [et] cetera ut supra nós posuimus: quod ob auctoritatem Aegyptorum rationabiliter prorsus agunt, ut a quibus origo computandi sumpta est, horum quoque in computando anni principium emitentur.[a] Uerum aliis aptius multo et expeditius[3] uidetur, ut computatio omnis, quantum non necessitás rationis[4] obsistit, a principio anni sui etiam apud Romanos[5] incipiat, et usque ad terminum anni rato[b] atque intemerato ordine procurrat.

Caput XXI. Quae[6] sit feria in K*al*e*n*das. Simile autem huic tradunt[7] argumentum ad inueniendam diem K*al*e*n*darum promptissimum, ita dumtaxat, ut aliis utens regularibus, quod in hoc[8] per epactas facis, in illo facies per concurrentes septimanae dies. Habet ergo regulares Ian*uarius* duos, Feb*ruarius* u., Mar*tius* u., Ap*rilis* i., Maius iii., Iun*ius* ui., Iul*ius* i., Agus*tus* iiii., Sep*tembe*r uii., Octo*ber* ii., Nouem*ber* u., Decem*ber* uii. Qui uidelicet regulares hoc specialiter indicant, quota sit

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[13] .i. *noich*tech.

Fol. 32c. [1] [in marg. sup.] aetas lunae *inso for* kl. *caichmis la aegyp*tacdu *7 isde rosaig* i*ndnomad for* kl ian. *archinn.*[c] [2] .i. *othosuch bliadnc egip*tacdae. [3] .i. *indil*mainiu. [4] *méit nánd rithbeir.* [5] .i. con*dib ó* kl. ian. [6] .i. *cid láe sechtmainc.* [7] .i. *dofis cid lae sechtmainc forambí* kl. *caich mís cucenn cicuil griendi.* [8] *it saini riaglori inso.*

[a] imitentur, Giles. [b] ratio, Giles.
[c] Under *nomad for* is some scribbling like *bene* †*b berat.*

feria[9] per Kal*en*das, eo anno quo .uii. concurrentes asscripti sunt dies: caeterís uero anní́s addes concurrentes quotquot in praesenti fuerint annotati ad regulares mensium singulorum, et ita diem K*alen*darum sine errore semper inuenies. Hoc tantum memor esto, ut cum imminente anno bissextili unus concurrentium intermittendus est dies, eo tamen numero quem intermisurus es, in Ianuario Februarioque utaris: ac in K*alen*dís primum Martiis per illum[10] qui circulo continetur solis computare incipias. . . Item anno qui .ui. habet concurrentes, sume u regulares mensis Martii, adde concurrentes .ui., fiunt .xi., tolle[11] .uii., manent quatuor, quarta feria sunt K*alen*dae Martiae.

Fol. 32d.

Caput XXII. Argumentum de qualibet luna. . . Sí ergo scire uís uerbi gratia anno quo per K*alen*das Ianu*arias* nona est luna q*uo*ta sit luna in K*alen*das Maias, dicito Maius in K*alen*das .cxxi. tolle K*alen*das. remanent .cxx. adde .ix. fiunt .cxxix. partíre per lix quinquagies nouies bini[1] cen[tum]-decusoctus: tolle cxuiii,[2] remanent xxuiii. undecima est luna in Kalendas Maias. . . .

Fol. 33a.

Iuuat[1] huiusce argumenti usum,[2] si calculator ultima quinquagessimae nonae partis deligentius memoriae commendat. . . . dicito: October in Kalendas cclxxiiii, tolle uiii Kalendas Octobres, remanent cclxui, adde quintam feriam quae fuit in Kalendis Ianuariis, fiunt cclxxi, partire per septem septies trigeni[3] ducenti decus,[4] septies octoni[5] quinquais sexis, remanent u, quinta est feria per octo K*alen*das Octobres.[a]

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[9] .i. *cid lae sechtmaine.* [10] (*a*)*nduchuircdar bis*sext *for nói* . . . kl.[b] [11] .i. *cuire huait.*

Fol. 32[d]. [1] *it deidi.* [2] .i. *aocht deac archét.*

Fol. 33[a]. [1] .i. *fortét.* [2] *in gnathugud.* [3] .i. *it·secht trichit.* [4] *inna deich ardib cétaib.* [5] *itsecht ṅocht.*

[a] For 'per octo' Giles has 'octavo.'

[b] Haec uestigia glossae Hibernicae in margine iuxta uerba 'intermittendus est dies . . . . computare incipias' inueniuntur.—Zimmer.

Caput XXIII. De lunae aetate si quis computare non potest. Quodsi adeo quisque deses[6] uel hebes est, ut absque omni labore computandi lunae cursum scire uoluerit, innitatur[7] alphabetís quae in annali uidet libello iuxta cursum distincta lunarem, ubi duos lunae circuitús, id est, quinquagenos et nouenos dies terna[8] tenent alphabeta; et quancunque litteram luna in hác aetate semel habet, eandem per totum annum simili modo notatam in eadem semper aetate habere non dissinit: nisi forte, quod tamen raro accidit, embolesmorum haec ratio immutet. Uerbi gratia, anno tertio cicli decennouennalis, luna quae .xxx. dies habitura est, semper ab .a. nudo incipit, secunda est in .b., tertia in .c., similiter nudís, id est, nullo puncto annotatís.

Caput XXIV. Quot horís luna luceat. Tradunt quoque argumentum ueteres, quo luna cuiuscunque aetatis quot horas[a] luceat, exploretur: quia enim prima luna, inquiunt, .iiii. punctís[b] lucet,[9] adiecitur hic numerus a secunda[10] luna quotidie usque ad plenilunium, detrahiturque dehinc paribus spatiis in diminutionem. . . .

Fol. 33b.

Et né argumentum dubium fore arbitreris, tene .xu., inquiunt, et ubi pernox luna candet[1] exquire, multiplica per .iiii., fiunt .lx., partire per .u., quinquies duodeni sexais .xii. horas, id est, noctem integram .xu. luna perlustrat. Item sí nosse uís, *sextadecima* et *septimadecima*, et caeterae deinceps quot horas[a] luceant lunae, recole[2] per singulas quanto minus[3] sint a triginta, et inde computandi crepidinem[4] strue. Verbi gratia: sí nosse uís uicesima quinta quandiu luceat luna, dicito: quanto[5] minus a triginta patebit, quia .u.,[6] multiplica per .iiii. quater quini uies: partire per quinque, quinquies

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[6] *dceid.* [7] *aimmded.* [8] .i. *trigné forsin apgitir.* [9] .i. *cethir punct ocdiubeirt.* [10] *indaile.*

Fol. 33[b]. [1] .i. *aesca bís commatain ostalam.* [2] *frecuirthe ceill.* [3] *indóa.* [4] *fotha.* [5] .i. *inchoiced fichet.* [6] .i. *a coic indid óa* quam xxx.

[a] horis, Giles. [b] punctos, Giles.

quaterni uies, quattuor ergo horis splendet uicessima quinta, quomodo et quinta luna.[7] Et quidem hoc argumentum tempore aequinoctiali ligitima fixum statione perlabitur: uerum longuissimís in bruma noctibus, uel item aestate breuissimís, quarum alias .xii. horarum spatium longe[8] transcendere, alias nequaquam ad hoc pertingere[9] posse constat: qua ratione lunam .xii. horas lucere credamus: nisi forte putamus non aequinoctiales horas intelligendas, sed singulas quasque noctes pro suae mensura longuitudinis, aut breuitatis, in .xii. particulas, quas horas uocitemus, aequa distributione findendas.[10]

Caput XXV. Quando uel quare luna uel prona, uel sopina, uel uideatur erecta. Sunt qui auras explorari conati, d*ica*nt nouam lunam, quotiens sopino cornu utroque uidetur, tempestuosum mensem: quotiens erecto uno, serenum portendere.[11] Quod longe aliter esse naturalis ratio prodit. Quid enim?[12] nunquid credibile est lunae statum, qui fixus[13] in aethere permanet, pro subiacentium motatione flabrorum uel nubium posse aliorsum quam fuerat conuerti, et eam quasi futurae metu[14] tempestatis aliquanto altius cornu, quam naturae ordo poscebat attollere? . . Dicunt enim eam, sicut et beatus Augustinus in expossitione[15] psalmi (.i. in Domino *con*fido) decimi docet, non habere lumen proprium, sed a sole illustrari. Sed quando cum illo est, eam partem[16] ad nos habere, qua non illustratur, et ideo nihil in ea lucis uideri: cum autem incipit ab illo recedere, illustrari ab ea etiam parte, quam habet ad terram, et necessario incipere a cornibus, donec fiat quindecima contra[17] solem. Tunc enim sole occidente[18] oritur, ut quisquis occidentem solem obseruauerit, cum eum coeperit non uidere, conuersus

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[7] .i. *hicoicid huathid.* [8] i.e. *ismóu oldata* xii horae .i. xviii hor*ae*. [9] .i. *niroig di húair deac.* [10] .i. *fodlaidi.* [11] .i. *donaurchain.* [12] .i. *arciric.* [13] .i. *inariaglaib coraib.* [14] .i. *conscuchud suas ar ómun* in*nasín.* [15] .i. in*decadib.* [16] .i. in*tan nibís* in*na arrad.* [17] *cinn chomair.* [18] [in marg.] .i. *anaslui grién foa fuined dosoí dond orient* con*aci anæscae.*

Fol. 33 c.

ad orientem lunam surgere uideat, Atque inde ex alia parte, cum ei coeperit propinquare, illam partem ad nós conuertere, qua non illustratur, donec ad cornua redeat atque inde omnino non appareat. Cum ergo die crescente sól a meridianís plagís ad boreales[1] paulatim partes ascenderit, necesse est luna, quae eo tempore nota est, occiori transitu solem ad borealia signa praecurrat, atque ideo cum noua post occasum solis uidetur, quae ad septemtrionem[2] solaris occasus occasura est, nímirum non iuxta, sed supra solem sita est, quo inferiora eius illustrante, aequalia poene cornua ostendere et instar nauis sopina ire uidetur. At reuerso post solstitium aestiuum ad inferiora et australia cursu solis, luna q*uo*q*ue* illís nata mensibus, ad inferiora cursum tendat necesse est: unde fit ut quae ad australem partem solis, qui occiderat occasura est: absque ulla dubietate cum primo[3] post occasum solis apparet, non iam supra illum solem, sed iuxta illum ad meridiem posita uidetur. Atque ideo aquilonalia eius latera sole aspectante cernitur erecta progredi: semper enim luna auersís a sole cornibus, rotundam sui partem pandit ad illum, cuius rationis ordine agitur, ut quo dies longuior, eo sit noua luna excelsior et quo breuior atque ad meridiem decliuior est dies, eo deicctior[4] noua luna cernatur. . . Eadem ratio est etiam lunae decrescentis quare matutino[5] in exortu nunc erecta, nunc sopina appareat. Eadem cur interdiu[6] saepe prona procedat: nímirum solis eam radiis superiore ex loco tangentibus. Non ergo lunae conuersio, quae naturalis est et fixa, potest futuri mensis portendere[7] statum, sed qui curiosi sunt huiusmodi rerum, coloris uel eius uel solis uel caeli ipsius aut stellarum siue nubium motatione, uel aliis quibuslibet indiciís sepe statum ueris qui sit futurus explorant. Denique lunam quartam, si pura fuerit, neque obtusis[8] cornibus, dare reliquis diebus usque ad exactum mensem indicium serenitatis existimant et cetera talia.

Fol. 33c. [1] .i. *tuascerd*dach. [2] *sathuaid.* [3] *innaphrím.* [4] .i. *ísliu.* [5] [in marg.] .i. *issed angné cetne foir oc diupirt intan ad cither matin.* [6] .i. *fride.* [7] *dinaurchain.* [8] .i. *nélaib.*

Caput XXVI. Qua ratione luna, cum sit situ inferior, superior sole aliquotiens uidetur. Nec mirari opus est, cum lunam per australia signa currentem multo inferius ac uicinius terrae quam solem, cum hisdem moratur in partibus, circuire uiderimus, quia uidelicet multo inferius non solum sole sed et Veneri et Mercurio, quae infimae stellarum (.i. errantium) sunt, luna in confinio aëris huius turbulenti[9] et puri decurrit aetheris.

Fol. 33d.

Unde paucís intimandum est,[1] quod hunc lunae progressum ultra[2] solem in utraque caeli plaga, et australi uidelicet et septentrionali, signiferi gignat latitudo,[3] Porro in australi ipsa quoque lunae eiusdem deiectio[4] iuuet. Siquidem signifer idem tricentís[5] quidem LXV partibus et quadrante per caeli ambitum longus, sed XII est partibus latus: harum duas tantum medias sol, luna omnes peruagare consueuit. Qui cum australes illius deuenit in locos aliquanto humilior hiberno sole apparet, non solum quia uicinior est terrae, sed etiam quia .u. fere partibus aliquotiens, siue etiam .ui. solaris cursos terminos in meridiem transit: et quanto amplius interiora austri penitrat, tanto deiectior[6] nostris, qui eam ab speculamur [ap]paret[7] obtutibus. At cum solstitiali graditur in circulo, aliquanto[8] sepe elatior sole uidetur aestiuo . . . et idcirco nostris obtutibus, qui in terra positi utrumque sidus de inferioribus aspectamus, tanto eminentior[9] caeli culmina petere uidetur, quanto magis boreales sepe elatior solę recipit in partes. Quod hoc probatur exemplo. Intrabis noctu in aliquam domum pergrandem, certe ecclesiam longuitudine, latitudine, *et* altitudine praestantem *et* innumera lucernarum ardentium copia pro illius cuius natalis est martiris honore repletam: inter quas duae sunt maximae

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[9] [in marg. inf.] .i. *inichtur* aetheris 7 *inochtur* aeris.

Fol. 33d. [1] .i. *is forcanti.* [2] .i. *sech.* [3] [in marg.] .i. *sírid inrindide ṅuile óhisul co huasal.* [4] .i. *intairinnud.* [5] [in marg.] *Cid arṅdid íslin æscæ* quam sol. [6] .i. *ísliu.* [7] .i. *ardrigid.* [8] .i. *inmór.* [9] .i. *húaisliu.*

ac mirandi operis phari[10] suis quaeque suspensae ad laquearia catenís, sed quae tibi ex hís intranti uicinior,[11] ipsa quoque est subiacenti pauimento uicinior tanta autem uastitas domús tanta est longue distantium celsitudo farorum, ut magis nocturno uisu lucem comasque flammarum qu*am* ipsa ignium ualeas uasa dinoscere nimirum—ubi foribus appropinquare incipiens, recto intuitu oculos ad faros et per faros ad contra posita laqueariorum uel parietis loca sustuleris,[12] illa tibi altior, quae uicinior est farus, apparebit.

Fol. 34 a.

Caput XXVII. De magnitudine l. de defectu solis siue lunae. . . Stati[1] autem atque non menstrui sunt utrique defectus.

Caput XXVIII. De effectiua lunae potentia.

Fol. 34 b.

Nam et defectui eius *com*patiuntur elimenta et processu[1] eius quae fuerint exinanita cumulantur, ut animantium cerebra maritimarum umida: siquidem pleniores ostreae[2] repperiri ferantur, multaque alia, cum globus luna*ris* adolescit. De arborum quoque internis idem allegant[3] qui hoc in usu proprio *com*pererunt. His enim tantum octo diebus [a quintadecima luna usque ad uicessimam et secundam*o*] caesa materies immunis[4] seruatur a carie,[5] reliquís autem diebus praecisa, etiam eodem anno interna uermium labe exesa in puluerem uertitur. . . His consentanea[6] Basilius . . . scribit. . . . Viscera marinorum animalum quae sunt umectiora[7] nec

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[10] .i. *ind forid.* [in marg. inf.] farus feminini generis est .i. farus .i. *sossad asambí soillse* l. *grecum* no*men* est *et* interpretatur uisio lucis. [11] .i. *friscita comrici diib.* [12] .i. *du hicumgabæ.*

Fol. 34[a]. [1] *it tairismig.*

Fol. 34[b]. [1] .i. *ondforas.* [2] .i. *indslici.* [3] .i. *do eclannat.* [4] .i. *denim.* [5] [in marg. l.] .i. *o bréinciu.* [6] .i. *innacomchétbatti.* [7] .i. *fliuchidi.*

non arborum medullae. . . Euriporum[8] quoque meatus refluus hoc indicat uel etiam reciprocatio Syrtium,[9] quae uicinae habentur oceano.

Caput XXIX. De concordia maris et lunae.

Fol. 34 c.

Unde fit, ut quia luna in duobus suis mensibus, id est, diebus .luiiii. quinquagies et septies terrae orbem circuit, aestus oceani per tempus idem geminato hoc numero, id est, c *et* xiv uicibus exundet ad superiora, et tot aeque uicibus suum relabatur[1] in alueum. . . Per tantundem[2] temporis. . . Mare per id temporis uicies nouies affluit[3] simul et remeat.[4] . . . Imitatur autem lunae cursum mare non solum communi accessu et recessu, sed etiam quodam sui status profectu[5] defectuque[6] perenni ita ut non tardior solum quam pridie, uerum etiam maior minorue quotidie redeat aestus. Et crescentes quidem malinas,[7] decrescentes autem placuit appellare ledones.[8]

Fol. 34 d.

Quanto autem plus aestus maior litora terrasque contexerit et fluuios ac freta compleuerit, tanto latius recedens eadem litora maris exhaurire[1] atque enudare[2] consueuit.

Caput XXX. De aequinoctiis et solstitiis. . . Denique Plinius secundus idem[3] orator et philosophus.

Sed et Hippocrates archiater[1] Antigono regi scribens. . .

Fol. 35 a.

Ex die .uiii. Idus Maias usque in diem .uiii. K*alendas* Iul*ias*

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[8] euripus .i. piscina longa [in marg. d.] .i. in*nanness*[a] *isinunn 7 tolli.* [9] .i. in*nasáebchore.*

Fol. 34[c]. [1] .i. *dufuisledor.* [2] .i. *tresin nóenméit.* [3] .i. *hituiliu.* [4] [in marg. l.] .i. *inaithbiu.* [5] .i. *hirobarti.* [6] [in marg. l.] .i. *contracht.* [7] .i. *robarti.* [8] .i. con*trachtu.*

Fol. 34[d]. [1] .i. *nufasiged.* [2] .i. *dureised.* [3] .i. *aninunn.*

Fol. 35[a]. [1] .i. *huasallieig.*

[a] MS. *innannaessæ* with a *punctum delens* over the second *a*, and another over the *æ*.

XLV; his diebus crescit bilis amara, hoc est, colera rubea. . .[2] Incrementa fellis[3] rubei amittuntur et colera nigra accrescunt.

Fol. 35b.

. . Verum quia sicut in ratione paschali didicimus aequinoctium uernale .xii. K*alend*ar*um* Aprilium die cunctorum Orientalium sententiis et maxime Aegyptiorum, quos calculandi esse peritissimos constat, specialiter annotatur, caeteros[1] quoque .iii. temporum articulos putamus aliquanto priusquam uulgaria scripta continent, esse notandos.

Caput XXXI. De dispari longuitudine dierum et uario statu umbrarum.

Fol. 35 c.

In parte Italiae quae Venetia appellatur, hisdem horis[1] umbra gnomini par fit. . . In eadem India Patalis celeberrimo portu sol dexter[2] oritur, umbrae in meridiem cadunt; septentrionem ibi Alaxandro morante annotatum prima tantum parte noctis aspici. Onesicritus dux eius scripsit, quibus in locis Indiae umbrae non sint, septentrionem non conspici, ex eo loca appellari Ascia,[3] nec horas denumerari ibi.

Fol. 35 d.

Caput XXXII. Causa inaequalitatis dierum eorundem. Causa inaequalitatis eorundem dierum terrae rotunditas est. . . . Est enim re uera orbis t*er*rae idem in medio totius mundi positus, non in latitudinis solum gyro, quasi instar scuti rotundus, sed instar potius pylae[1] undique uersum aequali rotunditate persimilis;[2] neque autem in tantae mole magnitudinis, quamuis enormem[3] montium ualliumque dis-

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[2] .i. *lir.* [3] .i. *duib.*

Fol. 35[b]. [1] [in marg.] .i. *dagrientairisem* 7 aequi*noctium.*

Fol. 35[c]. [1] .i. *medonlai.* [2] [in marg. l.] .i. *friu antúaid.* [3] [in marg. l.] .i. *nephfoscati.*

Fol. 35[d]. [1] [in marg. l.] .i. *liathritæ.* [2] .i. *erchosmil.* [3] .i. *dermar.*

tantiam, quantum in pila ludicra[4] unum digitum, tantum addere uel demere crediderim. . . Necesse est circuiens orientalibus quibusque[5] priusquam occidentalibus sub eadem linea positis mane meridiem uesperum addunt. Sed serius dimittit occidens quam[6] nos, qui ad septentrionem positi etc.

Fol. 36a.

Sed ne Italia quidem potest uidere Canopum:[1] non quia lux stellarum longinquioribus paulatim minorando subtrahitur et deficit, sed quia terrae moles obposita spatium praecludit aspectandi. Quae cuncta de monte quolibet pergrandi undique circumhabitato[2] ualent facillime probari.

Caput XXXIII. Quibus in locis pares sint umbrae uel dies. Plura sunt, inquit, segmenta[3] mundi, quae nostri circulos appellauere. . . Sequens circulus incipit ab India uergente ad occasum, uadit per Medos, Parthos, Persepolim, citima[4] Persidis, Arabiam citeriorem etc.

Fol. 36b.

Epirus, septentrionalia Siciliae, Narbonensis Galliae exortiua,[1] Hispaniae maritima a Kartagine noua.

Fol. 36c.

Caput XXXIV. De quinque circulis mundi et subterraneo sider*um* meatu. . . solent enim philosophi inaequalitatem temporum uel cursuum solis annuorum his distinguere uocabulis ut aequinoctialem uocent et zonam uel circulum illam caeli regionem qua sol circa aequinoctia solstitialem qua circa solstitium brumalem qua in hieme mundum consueuit ambire.[1] Sol in aequinoctio tantum spatii noctu sub terris, q*uantu*m interdiu super terras exigit. . .[2] Quantum tunc interdiu. . .[3]

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[4] [in marg.] .i. *cluchidi.* [5] .i. *sechitat né.* [6] .i. *oldaas dunni.*
Fol. 36[a]. [1] [in marg. l.] .i. canopia nomen *dund egypt.*
[2] .i. *imatrebdidiu.* [3] [in marg. l.] .i. *slegtæ.* [4] .i. *centarcha.*
Fol. 36[b]. [1] .i. *turgabthi.*
Fol. 36[c]. [1] [in marg. d.] .i. *donimchella.* [2] [in marg. d.] .i. *dicathi.* [3] .i. *fride.*

Sed et stellae omnes expleto VI mensium curriculo, illam caeli plagam interdiu, quam noctu antea lustrando circueunt, eandem replicato totidem mensium tempore repetentes, solitis noctu transigunt excubiis,[4] tanto latiorem quaeque sub terrís, quanto angustiora supra.

Fol. 36 d.

Duos utrubique[1] circulos septentrionalem ponunt et australem. . . Etsi sit figura pineae[2] nucis.

Fol. 37 a.

Caput XXXV. De .iiii. temporibus, elimentis, umoribus. Sanguis siquidem qui uere[1] crescit. . . fel cum fece[2] nigri sanguinis admixtum.

Fol. 37 b.

Denique in libris cosmographiorum[1] authenticis[2] ac nobilissimis. . . Ubi autem Dei populus in lege temporum faceret initia testatur scriptura, quae praecipit dicens : Obserua mensem nouarum fruguum et uerni primum temporis et facies phase[3] Domino Deo tuo. . . Autumnus uocatur de autumatione[4] fructuum, qui in eo colliguntur. . . uerum Indos ubi alia caeli facies, alii sunt ortus siderum, binas aestates in anno, binas habere perhibent messes, media inter illas hieme ethesiarum[5] flatu, nostra uero brumali lenes ibi auras et mare nauigabile narrant.

Fol. 37 c.

Caput XXXVI. De annis naturalibus. Apud uero Romanos[1] ab incipiente luna mensis, Ianuarii sumit initium ibique terminatur.

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[4] .i. *ofritharib.*

Fol. 36[d]. [1] .i. *inchechtartid.* [2] .i. *cruinde.*

Fol. 37[a]. [1] .i. *ó errug.* [2] .i. *fochmur.*

Fol. 37[b]. [1] [in marg. l.] .i. *innandomunscribnide.* [2] [in marg. d.] .i. *arsatib.* [3] .i. *innaudbirt* .i. *incáisc.* [4] .i. *dind apchugud.* [5] [in marg. d.] .i. *iarthuaiscerddach.*

Fol. 37[c]. [1] .i.*lunáir.*

Caput XXXVII. De disparibus antiquorum annis. . . . ceteros antiquos diuersarum gentium populos diuerse in obseruatione annali a uero deuiasse[2] etiam beatus Augustinus edocet. . . Plinius secundus cum commemorasset relatum fuisse in litteras,[3] q*uem*dam uixisse clii. alium .x. amplius

Fol. 37d.

haec omnia inscientia[1] temporum accidisse arbitratus est.

Caput XXXVIII. De ratione bissexti. De ratione bissexti non noua nunc cudere,[2] sed quae in aepistola roganti amico quondam dixi, etiam his inserere placuit opusculís.

Caput XLII. De saltu lunae.

Fol. 39a.

necesse est ibidem ni fallor .iii. pariter menses undetricenorum[1] computare dierum.

Caput XLIII. Quare luna aliquotiens maior quam computatur pareat. Notandum sane quod huius ratio saltus lunaris, longua sui facit exundantia[2] crementi lunam aliquotiens maiorem quam putatur uideri.

Fol. 39b.

Dum Nicenae synodi scita[1] sectamur.

Fol. 39c.

Aliud maius periculum per hoc declinauerunt,[1] ne uidelicet si aliter decernerent. . . Legimus nanque scribente beato Cyrillo Alexandriae aepiscopo quod Pachomius monachus insignis factis apostolicae gratiae fundatorque Aegyptii coenobiorum[2] ediderit ad monasteria quae regebat, litteras quas angelo dictante perceperunt ut non errorem incurrerent in

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[2] .i. *direllsat.* [3] [in marg. inf.] *inepistli.*

Fol. 37[d]. [1] .i. *ond aneolus.* [2] .i. con*utsin.*

Fol. 39[a]. [1] *noíchtech.* [2] .i. *óndintólu.*

Fol. 39[b]. [1] [in marg.] .i. *inna fess.*

Fol. 39[c]. [1] *imrim gabsat.* [2] [in marg. l.] .i. *inna monistre* [iu marg.] .i. *inna coitchennbetath.*

sollemnitatis paschalis ratione. . . Legimus item scribente sancto Paschasino Lillybeo[3] antist[it]e. Baptizandi hora, cum nullus canalis,[4] nulla sit fistula,[5] nec aqua omnino uicina, fons ex sese repletur, paucisque qui fuerant consecratis, cum deductorium[6] nullum habeat, ut uenerat aqua ex sese discedit. . . . Fons sacer hora competenti[7] repletus est.

Fol. 39d.

Caput XLIV. De circulo decennouennali. Annuatim.[1] . . . Denique fertur antiquitus Alexandrinae ecclesiae antistiti delegatum[2] ut officiose operam curamque inuestigationi computi paschalis impenderet. . . Unde beatissimus papa Leo Marcianum principem postulans, ut Alexandrino antistiti delegaret. . .[3] Studuerunt quidem sancti patres occasionem huius erroris auferre omnem hanc curam Alexandrino antistiti delegantes. . .[4] Cuius circuli Proterius Alexandrinae urbis antistes ad inquisitionem

Fol. 40a.

sancti papae Leonis luculentissimam[1] reddens rationem, talis rescripti[2] ab eo meruit tenore praedicari.

Caput XLVI. De ogdoade et endecade.

Fol. 40c.

Lunarem conpensare[1] sufficiat endecadem. . . Liquidoque tamen patet in horum concordatione temporum, nihil praeiudicare bissextos, sed quotquot in circulo decennouennali

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[3] .i. *siceldu.* [4] .i. *lóthur.* [5] *sreb.* [6] *tuididin.* [7] .i. *comimmaircidi.*

Fol. 39[d]. [1] *hicachóenbliadin.* [2] [in marg. l.] .i. *immeráni.* [3] [in marg. l.] .i. *coimmánad.* [4] .i. *ani*m*manántis.*

Fol. 40[a]. [1] .i. *faillsem.* [2] *athscribend rucad on phapa leo domolad*[a] *in chicuil tucad ó* pros*pir.*

Fol. 40[c]. [1] .i. *adríme.*

[a] Zimmer reads *domolud*; but the penultimate letter, though doubtful, is more like *a* than *u*.

incurrerint, omnes utroque sideri, iuxta quod supra docuimus, aequaliter esse proficuos.[2] Denique ut rei ipsius euisceremus[3] interna. . . Ubicunque enim interposueris eodem praeposita quaestio fine soluetur.[4]

Caput XLVII. De annis dominicae incarnationis.

Fol. 40d.

Quod etiam Victorius quamuis alterius institutionis paschalem condens[1] descripto tot annorum circulo manifeste probauit.

Fol. 41 a.

Sancta siquidem Romana et apostolica aecclesia hanc se fidem tenere et ipsis testatur indiculis, quae suis in caereis[1] annuatim scribere solet, ubi tempus dominicae passionis in memoriam populis reuocans. Num*erus* annorum xxx semper et .iii. annis minorem q*uia* ad eius incarnatione Dionisius ponit annotat. His adde xxxiii. uel potius xxxiiii ut illum ipsum, quo passus est Dominus, attingere[2] possis annum, fiunt dlxui. . . Pariter et euangelio quod Dominum eadem uespera temtum[3] a Iudaeis et mane sexta feria crucifixum ac sepultum.

Fol. 41 b.

Caput XLVIII. De indictionibus. Secundus ordo circuli decennouennalis complectitur indictiones xu annorum circuitu in sua semper uestigia reduces,[1] quas antiqua Romanorum industria institutas comperimus ad cauendum errorem, qui de temporibus forte obiriri[a] poterat.

Caput IL. Argumentum inueniendi quota sit indictio. Octoni cen[tum]uies.[2]

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[2] [in marg. l.] .i. *ataforásti.* [3] [in marg. d.] .i. *coarubbnem.* [4] .i. *trifoxal salto.*

Fol. 40[d]. [1] .i. *andoforsat.*

Fol. 41[a]. [1] .i. *hiclaraib.* [2] .i. *rosais.* [3] .i. *aurgabtha.*

Fol. 41[b]. [1] .i. *athu*baith*id.* [2] .i. *fiche archet.*

[a] leg oboriri.

Fol. 41c.

Caput L. De Epactis lunaribus. Ita etiam in tempore quo ıostrae redemptionis insignia[1] celebramus.

Fol. 41d.

Caput LI. Quomodo errent quidam in primi mensis initio. Jideamus ergo Latinos suos quomodo commendet[1] Victorius. . Sed nec in sequente dominica, quia luna superadulta,[2] id est, xxiii[a] illam incidat in diem . . . Mirus[3] calculandi prae-eptor, qui principaliter

Fol. 42a.

loceas . . . Quanti[1] prudentibus et catholicís ecclesiae loctoribus aestimatus sit suus magister inuenient, cuius principium libri est.

Fol. 42b.

Caput LII. Argumentum quot sint epactae lunares. Cen-quinquais[1] dipundius.

Fol. 42c.

Caput LIV. Argumentum quot sint epactae solis et quando bissexti annus. Quater centeni cccc.[1] Septies centeni dcc[2] septies triceni[3] ccx.

Fol. 42d.

Caput LV. De reditu et compotu articulari utrarumque epactarum. Non ut in lunari ciclo, singulos ex ordine degitos expedientes[1] ad numerum, sed, etc.

Fol. 41[c]. [1] [in marg. l.] .i. *innamind.*

Fol. 41[d]. [1] .i. *moladar.* [2] .i. *forbartach.* [3] .i. *ismachdad.*

Fol. 42[a]. [1] .i. *cit lina.*

Fol. 42[b]. [1] [in marg. d.] .i. *itadáu coicat archét.*

Fol. 42[c]. [1] [in marg. d.] .i. *it chethir chét.* [2] [in marg. l.] .i. *it secht cét.* [3] *intrichit.*

Fol. 42[d]. [1] .i. *annad torbanat.*

Fol. 43b.

Caput LIX. De XIIII luna paschae. *quae* quidem quarta decima luna. primum in aequinoctio id est xii° K*alendarum* Aprilium ultimum xxix° ab hinc die . id est xiiii K*alenda*rum Maiarum suum uespere processum[1] terris ostendit. . . Comedentes agni immaculati carnem sanguinemque illius ad repellendum exterminatorem[2] nostris postibus adspergentes. . . A dominico paschae usque in dominic*um octaua*rum paschae.[3]

Fol. 43c.

Crebro euenit ut nullum[2] dierum qui in lege praescripti sunt, in sua paschali obseruatione consequantur. . . Deinde ne in dominica die luna .xiiii[a] constituta ieiunare cogamur, indecentem[2] rem illicitamque facientes.

Caput LX. Argumentum inueniendi eam.

Fol. 43d.

Anno in quo propter rationem saltus lunaris XII diebus annotinum[1] cursum precurrere solet.

Caput LXI. De die dominico paschae.

Fol. 44a.

Melius enim est in necessitate positos superiora quam inferiora sectari: quoniam inferiora[1] a superioribus[2] continentur. . . Semper uiii. K*alendarum* Ap*rilium*, quae cunctae xuii[ae] lunae, in qua die

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Fol. 43[b]. [1] .i. *athoscu*gud. [2] [in marg. d.] .i. *indílegthith* .i. *diab*ul. [3] [in marg. d.] .i. *minchasc.*

Fol. 43[c]. [1] [in marg. l.] .i. *nahe.* [2] .i. *ecáin.*

Fol. 43[d]. [1] [in marg. l.] .i. *bliadnide.*

Fol. 44[a]. [1] .i. *innahi atanessa.* [2] .i. *onaib hi ata ireir.*[a]

Fol. 44[b]. [1] .i. *nephchum*tubartach.

[a] i.e. *ireiu*, as Zeuss printed this word.

Fol. 44b.

dominico primo sacrosanctae resurrectionis sunt acta mysteria cursu panduntur indubio.[1]

Caput LXII. De luna ipsius diei. . . Quibus respondendum quia et .uii. K*alendas* Ap*riles*, ubi luna *con*gruerit et luna xx[a], ubi dies oportunus adriserit,[2] Dominicum pascha rite actitabitur.[3]

Fol. 45c.

Caput LXV. De circulo magno paschae. Unde fit ut idem circulus magnus decennouennaleis lunae circulos xxuiii, solis autem, qui uicenis octonisque consummari solent annis, x et ix habeat circulos : bissextos decies nouies septenos, id est, cxxxiii,[1] [embolismos cxcv,] menses solares uicies octies[2] ccxx[tos] et viii, id est, ui *milia* ccc[tos] lxxxiiii., menses autem lunares uicies octies cxxxv, id est, ui *milia* . dlxxx dies : exceptis bissextis uicies octies ui *milia*[3] dccccxxxv, id est, cxciiiim[4] clxxx appositis autem bissextis c̄xc̄ īīī[5] ccc iii. Qui ubi memoratam ex ordine mensium dierumque[6] summam conpleuerit, mox in se ipsum reuolutus, cuncta quae ad solis uel lunae cursum pertinent, eodem quo praeterierant semper tenore restaurat tantum anni dominicae incarnationis suo certo tramite proficiunt in maius.

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2 [in marg. d.] .i. *donaitni.* 3 [in marg. l.] .i. *génthir* .i. *comadasigfithir.*

Fol. 45c.[a] 1 .i. *dibis*sextib. 2 .i. *amét mís fil isind nóidéedu.* 3 [in marg. l.] .i. *amét mís fil isindib bliad*nib xxx *ar* .d. 4 [in marg. d.] .i. *amet lae fil issin dib blia*dnib xxx *ar* .d. 5 .i. *amét lae fil isind nóidecdu.* 6 .i. *issed fil and huile tre hilugud mís ind noidécdi cofo ocht fichet.*

[a] All the glosses in this page are marginal.

TRANSLATION OF THE IRISH GLOSSES.

A. THE WÜRZBURG GLOSSES.

(Supra, pp. 1–194.)

Rom. i. 8. (Supra, p. 1.)

Fol. 1[a]. 1. i.e. *generaliter* for God is unto every one in the primal creation. *Aliter Deo meo specialiter*, because He imparted *Spiritum sanctum sibi*, etc. 2. He is God unto me because I believe in Jesus, etc. 3. It is famous in every country that ye have believed in God, and great unto us is the profit thereof, to wit, because the chief princes of the world have believed every one would then believe, and he who shall believe is not afraid of his persecution. 4. He is aware that there is no concealment from Him. 5. Two things,[1] then, are therein, i.e. *memoriam*, etc. 6. If perchance . . . . . the journey. 7. I shall come. 8. But what is it that brings me to you? Not hard (to say): *desidero*, etc. 9. (It is) not a complete gift which he mentions, because they had previously had something of it (spiritual grace): what, then, is wanting to the perfection of your faith, let it be supplied *a me*.

Rom. i. 12.

Fol. 1[b]. 1. So that perfection of your faith may be a comfort to me: so that perfection of your faith may be . . . to me. 2. yours. 3. mine. 4. hitherto. 5. for that a multitude has believed through his preaching prepareth a good reward for him. 6. for all the wise Gentiles. 7. for the foreigners. 8. it is my duty to preach to every one, because *omnium linguis loquor*: I am therefore *debitor*, etc. 9. I am ready. 10. No shame have I to preach the gospel. 11. to preach the *Passio*, etc. 12. primacy of race for them (the Jews), not primacy *fidei*. 13. knowledge and worship. 14. understood, i.e. it is manifest to you that it is the work-

[1] I suppose *nand* to be an error for *and*. The two things seem to be the two constructions of v. 9, viz. taking *sine intermissione* with *memoriam*, or taking it with *orationibus*.

ing of one ordained. 15. His eternity is perceived. 16. as (Supra, p. 2.)
being God. 17. they showed no reverence of God. 18. from (the) light of (the) knowledge of God. 19. It is not an image that they adored, but it is the likeness of an image . . . . . 20. so that they offer their bodies. . . . 21. brandings. 22. because it is the creature which they served, not the Creator.

Fol. 1c. 1. each against another. 2. the shamefulness. Rom. i. 27.
3. it is to them will be paid the recompense of their sins. 4. with every iniquity. 5. whisperers. 6. slander of a neighbour. 7. they are worthy or they are . . . 8. O all man, i.e. O every one! 9. when thou consentest. 13. What is wicked . . . . . if thou reprovest and when thou dost this afterwards . . . . i.e. it is manifest that thou art a bad man when thou judgest and blamest the evil to which thou consentest. 11. vengeance. 12. he was not to be connived at, but he was to be left *iudici iusto.* 13. thou thinkest or thinkest thou? 14. Is not. 15. to lead thy mind to know Him He giveth thee every good thing. 16. they. 18. endurance of every tribulation *in praesenti* while advancing to glory and honour *in futuro.* 19. tribulation. 20. most greatly.

Fol. 1d. 1. Not of the persons is His acceptance, but it is Rom. ii. 11.
of the works, i.e. He will not protect them though they say 'the Law has not come to us.' 2. As there has not been moderation as regards the sin, there will not be moderation as regards the vengeance. 3 Vengeance of the Law upon them. 4. The Law which they have outraged, it is through it they will perish. 5. a bond. 6. Their conscience is a witness of theirs. 7. they think thoughts as to what good is to be done, and they confirm the doing of that good thing: they condemn, however, the evil deed and forbid it. 8. Not good will be the secret *occulti hominis,* etc. 9. it is through Jesus I preach: *uel iudicabit,* etc., i.e. it is the Son who will judge *in die,* etc. 10. Thou trustest thyself[1] on behalf of any one else. 11. teacher. 12. denial of God. 13. thou dishonourest Him. 14. in that ye believe not Christ, etc. 15. circumcision protects from the condemnation of the Law,

[1] *níterpi* is a scribal error for *nuterpi.*

Rom. ii. 25. (Supra, p. 5.) for with them he who was not circumcised was guilty of death. 16. mysteries of the Law *ut*, etc. 17. it is the same as not circumcised. 18. the non-circumcision. 19. Whosoever he be that shall have *iustitia Legis*. 20. it is the same to him as if he were circumcised. 21. he will surpass thee, O Jew, that is, he will be better than thou art.

Rom. ii. 28. Fol. 2[a]. 1. in presence of every one. 2. no profit to him (is) the circumcision which every one sees. 3. if there is *amplius* in circumcision, *quae utilitas*, etc.? So he (Paul) proceeds, not unto the profit of circumcision, but unto the praise of the Jews. 4. it is greatly that *Judaeus* is better than *Gentilis*: an answer, this, on behalf of the Jew to the Gentile. 5. For what? 6. our sins. 7. so that He is the more righteous. 8. in my evil. 8[a]. if *veritas Dei* is the greater. 9. yet. 10. why is a sinful (man) made of me? 11. is it not as we are slandered, i.e. it is like, nay,[1] it is so. 12. as they say of us. 13. that we say, i.e. they accuse[2] us of saying it. 14. We do not differ each from the other. They are[3] all guilty. 15. on all the Gentiles. 16. We have argued the cause of every one that none is better than another there. 17. being without knowledge causes unrighteousness. 18. Since he did not inquire he caused (himself) to be without understanding and without righteousness. 19. because they did not inquire after God. 20. without exception. 21. even to the one, or to the one, that is, to Christ, for he found no good before Him in the world. 22. of every kind of bitterness. 23. they give a curse on every one.

Rom. iii. 15. Fol. 2[b]. 1. They have an impulse to pour out blood *ut gentes*, etc. 2. destruction. 3. Sadness for every one they have, though from themselves is this sadness.[4] 4. so that no one should boast that his merit saved him. 5. into bodies and souls *peccatorum*. 6. it is through belief in Jesus Christ that every one is righteous. 7. it is over them He is. 8. the faith of belief in Jesus Christ. 9. it is He that redeemed and it is He also

[1] Cf. *cani epir? nate atbeir*, infra 10[d], and see G.C. 749.

[2] *líit* is not a noun, as Ebel (G.C. 21) supposes, but the pres. indic. act. pl. 3 of *líim*, Wb. 10[a] 1.

[3] Perhaps we should read *b[imm]it* 'we are.'

[4] I read *a[n]dodced-side*. See Wb. 29[b] 18.

that is (the) ransom. 10. who was set forth in the mysteries of the Godhead *ut*, etc. 11. through the faith of every one who believes in his salvation through His blood. 12. thou hast nothing in which thou shouldst boast thyself. 13. through deeds of (the) Law. 14. No: it is the same as if there were no boasting. 15. It is through it that *gloriatio* is. 16. an answer, this, to (the) mind *Iudaeorum*. 17. He is nearer to Gentiles, i.e. *quia*, etc., *ut* Abel, Seth, Enoch, Noah. 18. though I say *Deus*, etc. 19. of him who believes without historical circumcision. 20. do we destroy? i.e. *quando*, etc. 21. we destroy it not. 22. after the stony[1] that there be a spiritual circumcision and . . . . destruction of (the) Law. 23. he is our father according to flesh, *quia*, etc. 24. it is through faith that he has been justified, not through deeds of the Law. 25. according to debt. 26. If this is a payment it is not grace but it is a debt: it is through grace, then, that he was sanctified, not for fulfilling (the) Law. 27. to him that believes. 29. his faith was counted as righteousness.

Fol. 2ᶜ. 1. it is *gratis* not *per opera*. 2. fair is their life. Rom. iv. 6.
3. it abides not, i.e. as regards Abraham.[2] 4. Abraham hath been well[3] sanctified through faith. (was it) through it then indeed or not? 5. is it when he was *in circumcisione*? 6. is it when he was *in praeputio*? We are sure that it is not the circumcision that was counted to him as fidelity. 7. so that there might be in his body something that would signify (the) cutting of *vitia* out of his soul. 8. has he been circumcised when his faith was counted as righteousness? 9. through non-circumcision. 10. not unto those who suffer the carnal circumcision *tantum* unless they fulfil the mystical circumcision of *vitia*. 11. but he is father of them that possess perfection *fidei ut*, etc. 12. it has been foretold, then, that his children would be distinguished, *ut*, etc.[4] 13. it is through its faith that it has every good. 14. if it be they

[1] The glosser refers to the flint knives with which circumcision was performed. See Exodus iv. 25; Joshua v. 2–3.

[2] cf. *alled friss fadesin*, Wb. 6ᶜ, 18: *al-led fri-spirut* (the spiritual side, as regards the spirit), Wb. 8ᵇ, 16.

[3] Perhaps *cain* is here an interrogative particle.

[4] lit. ordained.

who are heirs, they who have fulfilled (the) Law. 15. which Abraham had before fulfilling (the) Law. 16. abolished was *quod promissum*, etc. 17. for there would not be grace of forgiveness and there would not be *promissio* to him if it was through (the) Law that the promise was given, for there is vengeance, for there is vengeance unless this be fulfilled. 18. no transgression of (the) Law unless (the) Law forbid. 19. because he is gracious His promise will be true. 20. if his faith is like unto Abraham's faith. 21. there are two heritages which Abraham obtained, to wit, a carnal heritage *per circumcisionem*, that is, the Land of Promise,—and it is this that Isaac obtained, and thereby he is *pater omnis gentis*—and a spiritual heritage through faith, and thereby he is *pater multarum gentium*. 22. of (the) faithful ones *mundi*. 23. that Sara would conceive.[1] 24. it was *contra spem* to him to say to him that he could be *pater*, etc. 25. his faith was not weak, though *quod dictum est* was contrary to nature. 26. half-dead. 27. this I deem[2] his temptation. 28. he hesitated not. 29. from unbelief.

Rom. iv. 20. Fol. 2d. 1. for his faith was a strength to believe. 2. not for Abraham *tantum*, etc.; but it is to perfect us that it has been written. 3. This is the *scriptum*. 4. that we may follow his customs *in fide*. 5. it is to us. 6. it is to believe in His Godhead. 7. what was counted unto Abraham, even righteousness through faith. 8. it is manifest to us through His resurrection that He is a true God. 9. we boast. 10. So what then? 11. they have been *impii*, etc. 12. it is *vix* I say and not *non*. 13. He commends, i.e. He deserves of us *diligi a nobis*. 14. Since he saved us *hic a peccatis nostris*, so that we are justified from them, He is much readier[3] to save us *ab ira futura*. 15. we boast. 16. peace toward God *per*, etc. 17. without warning and without perception.

Rom. v. 13. Fol. 3a. 1. There was no knowledge till (the) Law came, for *peccatum* was *habens* etc. 2. Though I say it *non*, etc.

[1] lit. conception to Sara.
[2] lit. apud me.
[3] lit. a great thing that is readier on him.

3. an answer, this *mentibus*, etc. 4. innumerable. 5. Through one sin by Adam (came) by Jesus for human beings *gratia ex multis delictis*. 6. it entered. 7. when excess established itself through its manifestation by (the) Law, then came *gratia*, etc. This *non imputabatur* previously: (it is) manifest before every one now. 8. it was *in mortem*, etc. 9. it will be *in vitam*, etc. 10. it is through Him is *gratia*, etc. 11. what then? 12. so that it may be the more abundant to us. 13. O Jews and O faithful Gentiles! 14. according to the resemblance of His death in the mortal body from which He parted *in Passione*. There is no return for Him to that body, but it is in the spiritual body of the Resurrection without expectation of death or decay. Let there not, then, be a return for us to the mortal body of *peccatum*, etc. 15. When we undergo baptism it is a similitude to us of His burial and His death.

Fol. 3b. 1. it is therefore that He was nailed (on the cross). 2. but He is ever-living. 3. once out of sin as once Christ's flesh died. 4. Christ's body is ever-living *post*, etc. 5. Consider ye. 6. Ye are dead as regards sin: ye are alive, however, in Jesus Christ. 7. Be ye ever-living in Jesus Christ because ye are members of His, *quia*, etc. 8. in your mortal desires which cause death unto you. 9. that ye should obey. 10. so that that is there. 11. display not your members in conflict before the Devil. 12. pardon has been given you *per gratiam*. 13. What then? 14. to obey. 15. whosoever it be, whether to God or to sin, if to God, i.e. to obey, ye are servants of Him. 16. of *poena*: that is its reward. 17. of the obedience. 18. this is its reward. 19. I give thanks to God, though ye were under sin, that ye are not. 20. Whatsoever is (the) nation to which this epistle was written,[1] is shown (to be) under a yoke *quoniam*, etc. 21. (it is) not necessity that constrained you, but it is a desire that ye have. 22. not through yourselves, *sed*, etc. 23. a feeble[2] thing to you (is) the teaching which is taught you. 24. to every Rom. vi. 6.

[1] The main body of this epistle was sent to different churches, and its termination varied accordingly, Farrar, *Messages of the Books*, p. 251.

[2] *dochumacht*, the opposite of *sochumacht*.

kind of impurity. 25. to every kind of iniquity. 26. all your members. 27. to justify yourselves. 28. what is it then finally? As ye served sin serve righteousness, and let it (your body?) be sanctified. 29. what fruit? 30. it is reasonable for you though ye have shame to remember them, *nam*, etc. 31. that will be in sanctification to you.

Rom. vi. 23. Fol. 3[c]. 1. wages, and not the same (is) that . . . righteousness. *Stipendium*, then, is the name of the remuneration that is given to soldiers for military service. 2. through belief in Jesus, or in the life in which Jesus is after resurrection. 3. think ye this a doubt? 4. this (is) an address to the teachers of the Law, i.e. it is good to address the wise folk. 5. be it it long, be it it short. 6. it is to him (the husband) I compare it (the Law). 7. her lawful husband. 8. to an unlawful husband. 9. so that she is *adultera*. 10. though she be. 11. of service. 12. (it is) not adultery for you. 13. who joins Himself to them now. 14. they [1] were instruments of working sin then. 15. *in novo*, since sin which we served hitherto remains not: it is this that caused death to us. 16. in a new covenant (?), after confession of faith without sin. 17. not in the old covenant under sin. 18. what then? 19. the sin? *non*. 20. that it be sin. 21. Therefore is said *lex peccati*, because it manifests sins *ex persona*, etc. 22. It is now I know it, that concupiscence is sin because it was forbidden. 23. to the sin the prohibition was an occasion of acting. 24. The *mandatum* has been violated in it. 25. it is the sin which wrought all the concupiscence, i.e. any concupiscence which was forbidden in (the) Law sin wrought it *in me*, and the *mandatum Legis* has been violated in it. 26. I thought that sin was dead because I perceived it not. 27. I thought that I was alive when I perceived not sin, till (the) Law came. 28. it would be life to me if I should fulfil it. 29. Transgressing it caused death to me. 30. I do it after (the) prohibition of it, i.e. *non*, etc. 30. a judgment, this, and an answer to that which has been said *quid ergo*, etc. 32. is it? 33. is what causes death to me

[1] *hesid* for *é-sidi.*

that special commandment. 34. *non mandatum* which causes death to me. 35. it is more after being perceived *quam ante*. 36. contrary to the commandment of (the) Law the sin is committed. 37. since Adam went contrary to (God's) will. 38. my carnal desire sold me, so that I am under a yoke of sin.

Fol. 3[d]. 1. from desire of my flesh. 2. if then I do it. Rom. vii. 15. 3. (it is) not the flesh that he censures, but it is the longing. 4. not a continual dwelling, but somewhat of adjacence. 5. This he deems *perficere*, the completion of the good intention without interposing an evil intention. 6. *opus* of transgression, but it is . . . of intention and not of completing it. 7. the deed *carne*, etc. 8. it is part he finds: however, it gets not leadership.[1] 9. I delight in. 10. it is a demonstration here, then, that it is a good law, which he says above he has found. 11. it is the soul that is ready to fulfil God's law, not the body. 12. ready to do evil. 13. my mind has a longing to intend good, only that *concupiscentia carnalis* does not allow it. 14. it is *quasi*, etc., in (the) law of service to sin. 15. it is it (the law of sin) that gets leadership *in membris meis*. 16. unless God's grace should help me: it will do it however. 17. here nor there. 18. it is they who believe in Jesus. 19. it causes life to us through belief in Jesus Christ. 20. The law of the spirit saved me from the law of sin. 21. of Moses: it is through him was shown sin through which is death. 22. complete fulfilment of that justification. 23. in likeness of flesh wherein was sin. 24. in confession of suffering from His flesh. 25. some justification was in the Law. 26. that it might be fulfilled in us. 27. is in that wise we shall be holy. 28. for not easy (is it for there to be) a saint of them. 29. these, however, are they who shall be saved. 30. this then is 'prudence of the flesh'[2] to consider all mundane cares without considering the heavenly. 31. it is life. 32. it is peace towards God. 33. it is hatred to God. 34. as care is on it, besides, to wit, consideration of the mundane things.

[1] I do not understand this. *airicc* is perhaps pres. ind. act. sg. 3 of *airicim*.
[2] *φρόνημα σαρκός*, the 'carnal mind' of the A.V.

Rom. viii. 9. Fol. 4[a]. 2. According to the practice of every good preceptor, he praises and soothes before he reprimands. 3. it is a good answer to you, not base (is) your life. 4. it is thus, however, that ye are, *in spiritu*, and it is easy for you to do good. 5. so that it does not commit sin. 6. Though Christ is in you through confession of faith *in baptismo*, and the soul is thereby alive, the body nevertheless is dead through the old sins. Though it has been cleansed through baptism, it is not able to do well until the Holy Spirit awake it. 7. for that guest-house of the Spirit is not base. 8. They are not fleshly sins which are paid for there now, whatsoever they were before. 9. that we should do deeds of flesh *ut*, etc. 10. though ye are free (?), debts are owed by you 'and by us all,' he adds: he made it the more smoothed off to pay the debts. 11. a penal death.[1] 12. killing them was therefore not lamentable. 13. thus will be life eternal if *facta carnis* be slain. 14. are driven, i.e. if He be their pilot, *ut*, etc. 15. this then is the *testimonium*, etc. 16. O heritage with Christ! 17. so that we part. It is thus we are co-heirs if we suffer together like Christ, *vel*, etc. 18. the glory which was given to Christ, let it be given to us by Him. *ut*, etc. 19. which is the expectation in which he is. 20. unless it be necessary. 21. to serve *filiis Dei*. 22. groaneth. 23. we lament. 24. for it is in invisible things that *spes* is. 25. for that which eye sees is not hope. 26. Needful is patience in it. 27. So it is then that *Spiritus* helps our weakness when we have the same desire, to wit, in body and soul and in spirit. Meet, then, is this prayer, but we cannot do this unless the Spirit bloweth: thus then our prayer is feeble if they be present things which we ask, and the Spirit helps us not herein: then doth the Spirit help when we beseech glory for our body and for our soul after resurrection.

Rom. viii. 26. Fol. 4[b]. 1. . . . the Holy Spirit, it is he that is wise. 2. which he would not ask in speech *sed*, etc. 3. he says the desire of the Spirit because it inspires the desire to the human being. 4. That which seems good to God to pray is

[1] Pelagius is said to have held that the death of the body was not penal, and that Adam would have died whether he sinned or not.

that with which He inspires His saints. 5. of prosperous things and calamitous. 6. There will be glory after it. 7. these things. 8. he predestined. 9. first-born (is) he of the faithful in resurrection and in receiving glory. 10. it is just to love Him: He gave us much of good. 11. because He stands on our side, who can do aught unto us? It is manifest he is *pro nobis* not *contra*. 12. He was not dear to him in our case. 13. Not for one man or two did He suffer, but *pro omnibus*. Though Judas was, and though *Iudaei* were, delivering Him, He would not have come well had not the Heavenly Father delivered Him. 14. is it God? is this likely of Him? nay, (it is) not likely, for *qui iustificat* is more likely to [pardon] *quam condemnare*. 15. who will condemn God's elect? 16. Is it Jesus Christ? will He be at the same time redeeming us and accusing us? Not so: that will not be: that is not the love He hath for us. 17. nearer to Him is protection[1] than would be our accusation, i.e. to our justification (is) that, not to our accusation. 18. He took his station. 19. intercedes, i.e. the Manhood which He received from It makes prayer to the Godhead that we perish not. 20. as he (Paul) proved it.[2] 21. we are ready every day to go to martyrdom. 22. we have been accounted. 23. it is free to every one to slay us. 24. one of the two is likelier than another. 25. the rank that is lower than angels are. 26. noble (?) is the place wherein I say it, *quia*, etc. 27. my conscience deceives me not, for it is the Holy Ghost of whom I bear witness. 28. it is sad to me that you are without belief. 29. it is from old to new that I have had love for you, *optabam*, etc. 30. a captive.[3] 31. whom God chose as sons of his, *ut est*, etc.

Fol. 4c. 1. whose are the fathers of the men who are Rom. ix. 5.
there *nunc*. 2. it is hard to dishonour them, (for) Christ is (one) of them. 3. it is He who is the chief of all. 4. He is God blessed for ever. 5. They are not all Israelites. 6. Those who have descended from Abraham's seed, they are

[1] The *doinni lemm* of the MS. must, I think, be read *dó innilemm.*

[2] The reference is to Paul's death by the sword: *Láim* (leg. *Lann*) *cladib do márbad Póil rob aidid anfáil écóir*, Harl. 1802, fol. 9b.

[3] The captive was ἀνάθεμα when slain as an offering to the gods.

not all (the) children of (the) promise. 7. it is from Isaac will be begotten the chief seed, not in Ishmael. 8. They will not take the inheritance because they are not *filii promissionis*. 9. they are accounted. 10. this is. 11. at at the end of a space. 12. of one seed were born two sons of him. 13. the purpose which God purposed, to choose one of the twain *per misericordiam*, to condemn the other *per debitum iudicium*. 14. he who is elder, i.e. Esau. 15. *per debitum iudicium*, for it was hatred which they both deserved if mercy had not come. 16. Because he chose one of the two men without deserving and hated the other, is it likely that *that* is unrighteousness of God's? 17. Nay, not wrong! 18. who is deserving of my word. 19. He spares whomsoever is pleasing to Him. 20. the desire (is) no profit to any one unless God give him the desire, *similiter*, etc., he whom God spareth, to him is profit. 21. to take vengeance upon him, it was not to spare him. 22. through taking[1] vengeance upon him. 23. in the opinion of those who used to say the sin is no one's: he deserves not vengeance, for resistance to God's will is not easy, that is, because it is *cui vult*, etc., not with us then is it. 24. who art thou? why shouldst thou be about interpreting His judgment with God? 25. the formation. 26. to Him who formed it. 27. not well hast thou made me. 28. hath not He power? 29. the fashioner. 30. of the clay. 31. from the same lump. 32. it is conspicuous he made one of the two vessels. 33. it is viler that he made the other. 34. though he is willing. 35. He endured, i.e. it was not at once that he took vengeance upon them, although they had deserved it. 36. (they were) proper to have vengeance taken upon them. 37. not for good to them does he delay, but it is that he may deem timely (the) glory for His saints. 38. those unto whom he taught mercy. 39. their salvation, though they deserved it not. 40. it will not be they who shall be chosen from the Jews only who will be in that glory: but they will also be faithful Gentiles. Your own brother Hosea, O (ye) Jews, foretold (the) reception and election of (the) Gentiles.

[1] *tribairt* is a scribe's mistake for *tri thabairt*.

Fol. 4[d]. 1. likely shall be made of unlikely, that is, my Rom. ix. 25.
non-people shall be made a people of mine. 2. in the place, i.e. etc., it is not your name that shall live upon them, i.e. *plebs Dei.* 3. gentiles who were not *plebs Dei* hitherto: *filii Dei* will be their name now: that, truly, is not an unchoice name. 4. an address to gentiles, this, i.e. it was foretold to Israel that of them, though they are multitudes, few persons would believe. 5. though they are multitudes it will be few of them that will believe. 6. There will be some portion of them that will be saved, though all will not be, for into it will come a Word, which perfects the human being in righteousness of fair doing. 7. they that shall believe it will be in righteousness. 8. he prophesied before it came to pass. 9. we should perish and none of us should escape (?). 10. the gentiles deserved not their justification: he shows forth, then, two laws and two righteousnesses *infra.* 11. not (the) righteousness of (the) Law. 12. the deeds of the Law they deemed enough to justify them. 13. they struck many blows against it. 14. that *lapis offensionis* is a *nomen* for Christ. 15. the Belzebub: it is the manner, then, of the stone: many blows are given to it, and he who falls upon it breaks his bones: he, however, on whom it falls, he perishes: *sic Christus,* etc. 16. so he conceals not that Christ is the stone he mentioned. 17. As to Gentiles he says this, lest they should think that he would not love Jews and would not desire their salvation. 18. This is my prayer unto God. 19. that God should save them. 20. proper is prayer for them: piteous is their perishing. 21. Just will every one be who shall believe in Christ. 22. he is not guilty under (the) Law. 23. he says, what may be the righteousness (which is) of faith? 24. to ask for 'other testaments. 25.[1] Paul puts a gloss on the text of the Old Law. 26. besides He came not of necessity. 27. it is not necessary to call Him back from the dead, besides He arose *a mortuis*: it is enough for us, then, to believe in Incarnation and Resurrection. 28. if it is *quis ascendit?* i.e. if it is a doubt.

[1] The Latin part of this gloss seems to refer to Paul's privilege of ascending to heaven; see 2 Corinth. xii. 2-4.

29. Christ is at hand with His gospel. 30. to Gentiles after His coming. 31. it is therefore '*prope*' is. 32. Belief in the heart maketh the man righteous. 33. the confession in the mouth maketh the man safe. Through those twain it is that that a man is safe and righteous, so that he is ever-safe and ever-righteous.

Rom. x. 14. Fol. 5a. 1. in the person of the Jew he saith this: they had wonder that the Gentiles had belief, because prophets had not prophesied to them. 2. the preachers. 3. they were not sent to them at all. 4. it is of those teachers it was said. 5. They deem it necessary (to have) a peculiar appearance on the sandals of those that preach *pax* and carry peace from kings, so that it may be said: 'it is on an errand of peace that these men come.' That is a *signum* that there should be a peculiar form on the deeds of the preachers. 6. of those who preach *mysteria divina*. 7. Not many believed what we have heard from Thee, O God, although we have preached it to every one; *aliter*, what every one heard from us. 8. Is it not false of you what ye say, O Jews, that (the) Gentiles would not hear prophesying of Christ? Nay, they have heard it! 9. but if it conceals (?). 10. it is nobler for you what I say, Israel knew it also, that the Gentiles believed. 11. your own leader says it at first. 12. O Jews! 13. into jealousy, that is, ye shall have jealousy that (the) Gentiles are in (the) faith. Or to imitate, that is, ye will imitate them in receiving (the) faith. 14. into a no-people, that is, which was not a people to me hitherto *ante quam crederet*. 15. he (Esaias) dares to say anything, *quia*, etc. 16. to correct the Israelites he says this, lest they should boast that they were prophesied unto. 17. that is your name. 18. it is manifest herein that He did not cast away me, for truly I am an Israelite. 19. that is my clan's foundation. 20. he of them who should believe. 21. have ye not heard, O Gentiles! *in libris*, etc.? 22. to inflict vengeance upon them. 23. blaming his folk to God, this. 24. They smothered or they dug, and they made worship of idols there. 25. There is no one therein a-worshipping Thee save me alone. 26. that even this one[1] should not be at it.[2]

[1] lit. singularitas. [2] i.e. worshipping God.

27. to worship me. 28. not thou alone, though thou sayest it. 29. to worship Baal. 30. if this be grace works have not preceded.[1] 31. ye say, why do I say it to thee? 32. if works should go before it, *sed debitum.*

Fol. 5b. 1. he whom God elected *per gratiam*, etc. Rom. xi. 7.
2. they attained not righteousness through grace. 3. Their reason was left under their own will, and it was not for good that He took them. 4. to (the) day of Paul or to (the) day of their death. 5. David also conceals not. 6. the altar whereon offering is made to idols. 7. into denial. 8. of vengeance. 9. bow (them) down, O God! 10. that falling without rising may be there? *absit*: it is not so great. 11. Query, have they offended so greatly that all should fall *a fide Christi?* *Non*: to strengthen the Jews, then, this he hath. 12. Therefore hath God chosen the Gentiles because the Jews deemed not belief (to be) profitable, but chose unbelief. 13. of (the) people of (the) Gentiles. 14. these are the *mundus* above (mentioned). 15. if they (the Jews) were all,[2] so that they should not be (the) apostles *tantum.* 16. Because it is to you I preach. 17. it is I that am (the) apostle of (the) Gentiles. 18. in whatsoever manner I should do it. 19. my fleshly kindred. 20. through that example, that is, so that they may have jealousy of my being in (the) faith, and if perchance they may imitate. 21. he wrought (the) salvation of the few[3] that believed *ab illis.* 22. alive in faith *ex*, etc. 23. the first-fruit. 24. the whole folk. 25. a partaker. 26. of the fruitful olive-tree. 27. it is near them that thou art. 28. it is hard for thee, it is not thou that nourishest it, but it that nourishes thee. 29. is it meet to say to thee it is for this that thou breakest not . . . the branches . . . to thee after them. 30. that I may be grafted. 31. is it not for this? i.e. that seems to me more likely, it is this which they had. 32. I have a friend's advice for thee, O Gentile, thou shouldst not be arrogant (?), and thou shouldst not boast overmuch, and that thou be constant in faith. 33. lest thou be cast

[1] i.e. grace does not depend on works.
[2] An entire nation, restored to their full complement?
[3] I read *am-beicc*, lit. of their little.

away from the righteousness *per superbiam*, like the original clan. 34. they are (?) *Iudaei* who separated from Abraham's faith. 35. is it not likely? or may it not happen that He spared not, but that He may spare? 36. it is thus that *bonitas* will be *tibi*. 37. Better is (thy) mind towards Him. 38. that in which thou art belongs not to thee, unless it is well-deserved.[1] 39. surely they will attain this, that out of which they have been cut (?). 40. for God is able. 41. after their severance. 42. A similitude, then, which he gives here, for they have a custom to cut the tree and to insert another tree into it. 43. it is likelier for them to be there. 44. they taught them to be there.

Rom. xi. 25. Fol. 5c. 1. . . . 2. it is a portion of them that believed not, and even they will soon believe. *Aliter caecitas*, i.e. stupidity, *ex parte*, i.e. from a little time. 3. till all the Gentiles are saved, or a portion of every nation. 4. that Israel should be saved. 5. help will come to them, though it be slow: it will, however, be good when it will come to them. 6. The men love me not because I preach (the) gospel to Gentiles. 7. they are friends of mine, however, that is, I love them, it is a clan chosen unto God. 8. forgiveness of sin. 9. what he promised would not be repented of. 10. there was a time that ye believed not, until *misericordia Dei* came unto you. 11. they denied and crucified Christ. 12. it is *misericordia* then that will save them: it is not *meritum* or *opus Legis*, when they shall believe. 13. for He comprehended, i.e. he takes not away from any one the praise of his deservingness, so that *misericordia Dei* saved them. 14. profound is this mystery, the salvation of the world *et omnium*, etc., because they all were worthy of death. 15. no one knows it. 16. Question: what may be *divitiae* here, and *sapientiae* and *scientiae*, and what may be *inscrutabilia iudicia*, and what may be *investigabiles viae*, and what may be *sensus Domini*? Not hard (to say): to this pertain all those things, to the unspeakable disposition which was in the mysteries of the Godhead in creating (the) elements at (the) beginning.

[1] I take *airlither* to be the dependent form of the 3d sg. pres. indic. pass. of *arillim*. Secus Ebel G.C. 859, where it is rendered by 'conformet.'

It does not seem to us easy, indeed, to leap from the morality and from the teaching of the human beings to a declaration of (the) creation of (the) elements. It is clear that he adheres to the previous utterance, and it is this that he admires *hic*, the depth of the knowledge, since God saved the race of men *per misericordiam*. 17. (it is) not much trouble to me[1] to entreat mercy from you: it is through it that ye were saved. 18. for the soul is ready to (do) God's will: let the soul, then, be roused to do good. 19. without a veil of any colour, without a veil of sin. 20. let every prayer that ye make in God's will be lawful. 21. let your mind be astute, *non*, etc. 22. God's will, then, is this, that is this triad, i.e. *bona*, etc., and it is the same as the triad which he mentioned before, i.e. *hostia*, etc. 23. This is the *plus sapere* according to him, if something which he forbade should be done: this, however, is the *sapere ad prudentiam*, not to do everything which he forbade and to fulfil what he orders. 24. as He gives it to every one according to his faith.

Fol. 5[d]. 1. one work, however, *omnia membra* perform, that Rom. xii. 4.
is, one service. 2. we are a body to Christ, and He is a head to us. 3. *sunt*, i.e. every one severally. 4. *est*, i.e. every one is a member to another. 5. it is this that causes that co-operation,[2] because every one's gift is different. 6. as every one had a portion of the divine grace. 7. different (is) every one's gift. 8. be it according to (the) rule of faith. 9. be it in ministry, that is, *in oboedientia* to every one. 10. it was he that teaches, i.e. *unusquisque*, etc., or preaching to every one, i.e. *hominibus post baptisma*, i.e. be it in teaching, that is, to fulfil it so that he may be an example to every one. 11. strengthening[3] every one. 12. be it in simplicity. 13. be it in cheerfulness. 14. without simulations, that is, let not what is uttered by mouth and what is in heart be different. 15. let every one be gentle to the other from the brotherly love. 16. let every one give honour to the other and not give it to himself. 17. not slothful. 18. so that the valour

[1] I read *ní-im-chuba n-dom*, and take *cuba* to be = *cumha*. But this is a mere guess.

[2] *in* should be *inn*.

[3] *nertad* for *oc nertad*: hence the aspiration of the initial of *chách*.

of the love of the Spirit be in us. 19. let it be God whom we serve. 20. *gloria futura* strengthens our hope. 21. be ye patient. 22. let us be constant in prayer, *ut*, etc. 23. not enough (is) the blessing if thou curse: not enough, also, is the non-cursing if thou bless not. 24. let every one's joy be a joy unto thee. 25. let every one's grief be a grief unto thee. 26. that joy or the grief as if unto you it should happen. 27. every lowly deed, let it be this that ye do. 28. evil for evil. 29. for that is the true prudence. 30. every good that may be let it be that which ye do. 31. a beautiful deed to them. 32. if it be in your power. 33. howsoever it be, let there be *pax* with you towards every one, though they be a-persecuting you. 34. let it not be *your* strength that may defend you, *ne uos*, etc. 35. to avenge you that is, whatsoever shall be your . . . . they shall have reward for it. 36. (it is) likely that it is true. 37. in order that vengeance for you may visit them from me, *that* is meeter for you *quam*, etc. 38. thou shouldst not make contest (?) with him in evil lest both of you be evil. 39. thou shouldst do good to him, and then he will be good.

Rom. xiii. 1. Fol. 6ª. 1. for the wicked power he counteth not for a power. 2. unless it be of God. 3. the powers, it is God that ordered them, or the powers that are *a Deo* are ordered. 4. since God ordered it, why then go against it? 5. they shall have (the) reward of their resistance[1]: it is to their own mutual destruction[2] that He does not forgive any of them. 6. vengeance, that is, they receive it. 7. *bonum opus* fears them not, i.e. its fear. 8. it was more reasonable for an evil deed, because it is a greatening of a good deed, which He doth, and an abating of an evil deed. 9. he declares here, then, what are the powers unto which the service is proper, to wit, they that correct the evil and magnify the good. 10. wilt thou? 11. thou shalt have from Him reward of thy good deed . . . i.e. it is He that gives thee a reward after thy good deed. 12. it is so that

[1] I take *asithichtho* to be a clerical error for *a frithsuidichtho*.
[2] I take *imortun* to be a clerical error for *immorcuin*.

is reasonable for thee to fear Him. 13. reasonable it is to fear it, for it is to bring vengeance that it bears that sword. 14. no first-fruits (?) with him, for it is on account of God that he brings vengeance upon thee. 15. not on any other. 16. because he punishes every evil and magnifies every good. 17. because he is able to take vengeance on you. 18. because ye know that it is with (the) good he stands, that is, because he is *minister Deo*. 19. it is thus it stands. 20. give ye the due to them. 21. it is proper to give it to them. 22. they are not . . . with him. 23. debts. 24. nothing is owed to you. 25. besides this. 26. in this saying. 27. it is a time *benefaciendi vel*, etc., or *dilectio proximi* is fulfilment of (the) Law. 28. arms. 29. whether one goes into action or into suffering. 30. as it is in (the) day let our going be decent, because it is by day that we travel and see our way [in marg.] . . . . in copulations.

Fol. 6^b. 1. every kind of strife. 2. in jealousy, i.e. in Rom. xiii. 13.
envy. 3. be ye raiment *Domino* so that He may dwell in you, or let Christ be raiment unto you. 4. let it not be that ye abide according to the lust of your flesh. 5. let it not be to judge him. 6. let it not be in disputations, that is, let not this be your opinion that not good is that which is. 7. it is to them is said 'sumite.' 8. strong is his faith: he deems every food pure. 9. he whose faith is weak. 10. bread *tantum*, and he prefers that, *ut fuit*, etc. 11. let him not put disrespect upon him. 12. not less than thou does He deem his value. 13. what sort of person art thou? 14. not unto thee is he servant: he is unto God. 15. there will be a time that he is not feeble. 16. he deems (one) day different (from another). 17. they deem not any day different, but they have abstinence *semper*. 18. what seems good to every one let him do, *si pro Deo*. 19. he that fasts. 20. not to any of us does another belong: we all belong to God. No fault of His though He has our living and our dead: it is therefore He suffered, etc. 21. that we all may with Him. 22. thou hast not that for which thou runnest, and thou hast not every one on whom thou passest judgment. 23. who may be a good man, though he will not eat every food.

24. who may be a good man, though he will eat his food. 25. for a judge stands there without thee to wit, *Deus* : it is He, also, that is wise therein, not even as thou. 26. that day of judgment has been foretold. 27. all shall give their confessions on that day. 28. every one shall answer for himself. 29. leave ye *iudicium Deo*, that is, judgment that is . . . . do not ye pass it *nisi*, etc. 30. that judgment will be left to you.

Rom. xiv. 13. Fol. 6c. 1. let it be this that shall be indulgent to the . . . . your righteousness, who is *infirmus*, etc., i.e. put ye not on any one aught that he desires not. 2. denial, *ut*, etc. 3. it is in Him I confide. 4. it is common, however, to him. 5. it is common. 6. unless thou be indulgent to him with his weakness. 7. cast from thee the sweet foods, and consume these which thy nation consumes, so that he may not be indulgent to thee. 8. it is more that Christ suffered for him, to wit, death : therefore cast from thee the foods which thou lovest. 9. it is not this that brings thee into heaven, though it be consumable. 10. this, however, is *regnum*. 11. indulgence to the folk that consume not every food. 12. non-indulgence to it. 13. is offended. 14. or tempts him to evil ? 15. his abstinence is weakened. 16. we know it is perfection of faith that impels thee to what thou doest. 17. not with any one thou seest, *sed fide*. 18. as regards himself, i.e. what he does not bring on any other. 19. contempt is not to be put by any one on any feeble person because of his own perfection. 20. for (the) weakness of his faith, i.e. for his imperfection. 21. he is guilty. 22. it is we who are firmer. 23. the weaknesses. 24. indulgence to them. 25. it is this that is good to them. 26. edification is *caritas*, etc. 27. not harder for thee *quam Christo*, for He suffered much tribulation to obey *Pater*. 28. but as hath been written. 29. the reproaches. 30. Jesus saith that. 31. for they needed not to write them unless it were to strengthen us in suffering.

Rom. xv. 5. Fol. 6d. 1. that every one may love the other. 2. according to Jesus' commandment ; or as Jesus Christ did. 3. one mind with you as to Him, and one deed even a deed of

charity. 4. let every one receive the other *per caritatem*, that is, for good unto him. 5. for through humility was that receiving. 6. to show forth that He is (the) true God, and that it is He who has been foretold *a patriarchis*, that the Son would be like the Father, so that the habit of his nation would be on Him. 7. they adore God: good is the return-gift which He gave them, to wit, *misericordia*. 8. it was foretold long ago that the Gentiles would have adoration of God. 9. as it is not hard for you. 10. it is Jesse, however, who is origin to Him according to (the) flesh. 11. in the strength of the Holy Ghost, that is, it is He that strengthens us so that we may remain in the perfect hope. 12. there is *scientia* with you. 13. that every one be fit to instruct another. 14. for it is for this I have received *gratiam* to preach to every one. 15. except what Christ says *per me*. 16. for (the) obedience. 17. to the west of Greece and to the east of Italy.

Fol. 7[a]. 1. save my own labour. 2. It is of me of whom Rom. xv. 20.
it was prophesied that *per me* Gentiles shall see, [to whom came no tidings] [1] of Him. 3. I have long had a desire to go unto you. 4. So that I may make a visitation to you [2] I will go to you [3] by me. 5. I shall be brought *in Hispaniam*. 6. it seems to them. . . . 7. a taking was taken for them (the poor at Jerusalem) by them (the Macedonians and Achaians): they put together a contribution. 8. they are in debt, that is, it is their duty *ministrare*. 9. I shall have accomplished. 10. I shall have manifested it. 11. I know that no child with you will hurt me. 12. so that you may help me through beseeching for me in your prayers. 13. it is shown here that it is proper for every one to beseech God on behalf of his fellow. 14. it is obvious that it is *in Iudaeam* that he had settled (?) to go. 15. that they may be thankful. 16. what I have acquired through (the) fruit of

[1] From the Irish gloss some words corresponding with 'quibus non est annuntiatum' (Isaiah lii. 15) seem to have been omitted *per incuriam*.
[2] Lit. put a circuit on you.
[3] Here again something seems omitted.

my teaching is brought *sanctis*, etc. 17. so that I may stay on a visit with you.

Rom. xvi. 2. Fol. 7[b]. 1. in the way that is proper and worthy *sanctis*, that is, worthily of the saints, to receive any one unto you, it is *in Domino* Himself indeed. 2. as it is worthy *sanctis* to welcome saints. 3. whatsoever she may need, give ye it to her. 4. a sign of benevolence and peace always *ubi*, etc. that is, peace be to you from them, and from you let a salutation to them be taken. 5. who laid that down, i.e. *in persecutionibus*, that is, they were ready to go to martyrdom for my sake. 6. to Priscilla, etc. 7. they to whom I preached (the) faith. 8. domestic. 9. Priscilla and Aquilla's household. 10. first-fruit. 11. from (the) beginning, that is, of the folk of Asia, he is the first man that first believed in Christ. Or *a principio*, i.e. from leadership, that is, he was one of the leaders of Asia who believed in Christ. 12. confirming everything that was preached unto you. 13. noble is their apostolate because they attended on (?) Christ, and because they were folk of (His) family; not the same as I. 14. let there be peace to you from them all, and take example from their beautiful deeds. 15. because he preaches well and fulfils the gospel. 16. in every tribulation. 17. proven in faith. 18. Aristobulus' household, let there be peace to you from them. 19. fulfilling (the) gospel. 20. all their household, that is, of Philologus and Julia. 21. they beseech you, that is, they bless you. 22. that ye observe. 23. that is not what ye have read *in euangelio*.

Rom. xvi. 18. Fol. 7[c]. 1. delightful (is) the beauty of the teaching: poisonous, however, (is) its meaning. 2. famous for you is (your) obedience to good and evil, *pro qua*, etc., or famous is your obedience to faith and (the) gospel, *ideo*, etc. 3. because your renown is famous. 4. let him be crushed in conflict,[1] and let him be routed [2] by you, when God gives an encounter [3] by him. 5. this, now, (is) his household. 6. in preaching (the)

[1] lit. let a conflict be crushed on him.

[2] lit. let it break on him.

[3] I take *cobrith* to be miswritten for *comrith*. It certainly cannot mean auxilium, as Ebel supposes.

gospel. 7. he newly came to me, *uel*, etc. 8. the whole congregation *sanctorum* on earth, that is, the universe of the men he mentioned and the unity of the church: those are two things and he is a third.[1] 9. treasurer, or a man of a treasure-house, *qui*, etc. 10. so that ye may fulfil what is preached unto you. 11. faithful. 12. of your salvation. 13. Gentiles are nurtured *in fide.* 13. the Son's taking of flesh to save the race of men. 14. so that (the) Gentiles may be obedient to (the) faith. 15. He it is that knows every one's obedience and faith, or unto him glory is proper, for from him is every wisdom. 16. *per incarnationem Christi* the Gentiles became obedient to (the) faith. 18. of Corinthians. 19. superstitions of (the) Law.

Fol. 7^{d}. 1. in every place besides wherein are Christians. 1 Corinth. i. 2.
2. *precamur*: this is why he saith it, because it is two persons that sent it (the first epistle to the Corinthians), i.e. *Paulus et Sosthenes.* 3. it is a marvel to me that ye have God's grace. 4. as hath been preached unto you ye preserve it. 5. it is with you all. 6. ye know *primum aduentum*, etc., ye will know *secundum*, etc. 7. in unity of Christ's Body, *ut*, etc. 8. He gives (the) name of 'brothers' to them lest they should say the reproving is because of his hatred. But it is because of his love. 9. Herein, then, he passes to the bitter drink of the reproval when the lips of the chalice have, down to this, been smeared with honey, that is, *uerba lenia et amicalia* which he spake to them. 10. so that the belief which is in your heart, and which ye utter with (your) lips may be the same. Here, then, is shown *causa*, etc., contentions they had, and discord, among disciples; unity, however, among their masters. All are servants of God's; but the disciples made a difference between them and gods of them: that is what he (Paul) castigates *hic.* 11. another thing has been signified (?) to me. 12. they are not worldly contentions. 13. these are the contentions that ye have. 14. respect for the head to be given to the members. 15. it is on myself I will come. 16. why, then, was the adoration due to God given to Paul in that way? 17. that (is) not your manner.

[1] A translation of the proper name Tertius, Rom. xvi. 22.

1 Corinth. i. 15. Fol. 8[a]. 1. if I baptize you. 2. besides this. 3. I remember not if I baptized any other. 4. to him, then, teaching and rousing, so that every one should be ready for his baptism, and his (Paul's) disciple for the baptism afterwards, so that he should not hurt himself against anything which any other should do. 5. it was not that I should not do it indeed, but the mystery of the Cross will not be understood if the preaching be eloquent and be brilliant. *Crux*, then, (is) a name for the act of crucifixion, but it is transferred from that, so that it is a name for the tree. 6. (It is) not agreeable to them that the Lord was crucified, and it is foolishness. 7. i.e. *apparebit*, etc.[1] 8. it is manifest *quod*, etc. 9. it is therefore I say of it *stultam*. 10. in every wisdom that is wisdom unto God they understood not *per* etc. 11. they deem teaching to them no profit unless miracles are wrought thereat. 12. they deem it no profit unless it be eloquent. 13. I deem it no shame: they deem that *stultitia* and *scandalum*. 14. that which men could not do by their wisdom till He came, (they now can do[2]) by His cross, i.e. that which *Iudaei et Graeci* demanded, i.e. *uirtutem et sapientiam*, they would get them *si credidissent*, as *uocati*, etc., understand it. 15. O all (ye) faithful! 16. he is not *sapiens* if he is *secundum carnem*. 17. all are not wise, that is, it is not a multitude of them that are there. Or it is not a multitude that is *potens* if it be *secundum carnem*, for it is he who is *sapiens*, and who is *potens*, and who is *fortis*, and who is *nobilis, qui credit*, etc. 18. that which ye deem nothing *in*, etc. 19. not from any other. 20. it is *in*, etc.

1 Corinth. ii. 3. Fol. 8[b]. 1. Meet (is) weakness and great fear on the slave so long as he is serving his lord. 2. let it not be in *that* ye trust yourselves, i.e. *in philosophia*. 3. their bodies and their minds will be separated from them, or their wisdom will be separated from them. 4. so that no one of the wise men of the world knows it. 5. What are they which He has prepared? 6. deep things. 7. a similitude this. 8. save

[1] In this gloss, both Latin and Irish are obscure to me.
[2] Some corresponding words seem to have dropt out of the Irish gloss.

the man himself. 9. *homine* who considers it. 10. in that way knoweth he in whom is the Holy Spirit of God's mystery. 11. faithful ones. 12. we preach. 13. we combining, i.e. his meet teaching to each. 14. like unto a quadruped. 15. not just is a *spirituale documentum* to him. 16. he is reprobated as regards the spirit.

Fol. 8[c]. 1. No one sets reprobation upon him. 2. this is 1 Corinth. ii. 15.
sensus, which teaches knowledge *Domini* to every one. 3. not the teaching of perfect folk do I teach unto *you,* for ye endure not that. 4. a gloss on the '*carnalibus,*' that is, your deeds are not perfect in Christ. 5. not firm teaching. 6. therefore it is not food that I gave you. 7. for ye are not better than at the first. 8. the carnal desire still weighs you down. 9. it is this that make carnal men of them. 10. These are 'contentiones et emulationes.' 11. of what sort of men do ye make gods? Slaves and servants of Him in whom ye have believed. 12. as it has been entrusted to him. 13. not to be counted as anything. 14. it is He that is somewhat. 15. it is notorious that they are labourers. 16. it is *per gratiam* that he protects you[1] then. 17. He of whom it has been preached *superaedificat*: not mine *superaedificare, sed,* etc. 18. just is a building to the foundation. 19. though false apostles make it void. 20. both good and evil.

Fol. 8[d]. 1. if he be steadfast in tribulations, if his work be 1 Corinth. iii. 14.
good. 2. he that . . . . minor sins. 3. loss . . . . tribulation. 4. he will be safe. 5. are ye ignorant? 6. it was not proper to pollute it. 7. ye are that temple. 8. fool. 9. let him become, that is, let him make himself stupid. 10. dearer to Him is he that hath wisdom, that is, with God. 11. not usual is good through it. 12. I will reproach. 13. in craftiness, that is, in the cunning or in the cleverness. 14. these are *omnia* which he mentions below. 15. whosoever, then, may act in it, they all are yours. 16. that is the same as their 'uita.' 17. that is the same as their 'mors.' 18. let this be the judgment that is given upon us. 19. we set forth the

[1] *cotofutaircsi* seems a scribal error for *cotob-utaincsi*, pres. indic. act. sg. 3 of *conutaingim* with infixed pron. of pl. 2.

divine mysteries. 20. he, then, is the good messenger who seeks glory for his lord *et non sibi ipsi*, that is, what is sought in him. 21. that seems to me of little worth: though it be praise, though it be blame that ye give me, its worth seems small to me. 22. the human praise is likened to a day because of the short time that it abides.[1] 23. he is God who is knowing in me. 24. I am not righteous because of this. 25. until the true Judge shall come. 26. fulfil ye what I preach. I do not pronounce judgment on any one nor on myself: *quasi dixisset*: it is therefore I have in a figure transferred into myself all these things we have mentioned above, putting ourselves into your possession and saying 'we are servants of yours,' and our not boasting as to masters *ut Gamaliel*, etc., and not judging any one until the Lord shall judge him; so that ye may gain humility from me, that is, your not boasting as to masters, and not judging of any one, whether he be good or evil, until God should have judged him. 27. is it not thou thyself? 28. though thou shouldst receive *iudicium*, etc., it was not the more: besides *non accepisti*.

1 Corinth. iv. 9. Fol. 9ª. 1. not under our yoke are ye. 2. I think. 3. as we are destined, that is, after the manner of a man who goes to battle, for he expects death when he goes to the battle. 4. a multitude's eye beholds us. 5. to him (there is) teaching by day and labour with hands *in nocte*. 6. it is (the) fruit of his hands that supported[2] him. 7. as if we were scum. 8. offscouring. 9. until this, i.e. until the time in which we are. 10. a perfect (number) for an imperfect. 11. of the pedagogues, i.e. *puerorum custodes*, that is, the perfect folk[3] who are at baptism. . . . 12. though your teachers are abundant. 13. it is a natural right for me to beseech you, for ye are sons *mihi*, and I am a father *uobis*. 14. be ye father-like, that is, take your father's succession and imitate his customs. 15. he imitates my customs. 16. he will teach you. 17. he will declare to you

[1] Literally, for its shortness (*gairti*) that (it) is.
[2] The MS. has *dodcoisgcd*, a scribal error for *dodtoisged*.
[3] *οἱ τέλειοι* or sponsors, Olden.

how my customs may be. 18. it is in Christ those ways are. 19. as though I were not coming to correct you. I will come indeed. 20. I will punish their pride if I come. 21. I shall know how ye may be. 22. *bonum opus*, this is what I shall praise. 23. it is you, then, that have the choice: if ye will be better ye will be corrected by another correction. Repent of (your) customs: if ye should repent of that, it is in love and in a spirit (of meekness) that one will come to you.

Fol. 9[b]. 1. that is meeter *quam inflatio*. 2. so that he will not be at all *in peccato* save that he will be *in poenitentia*. 3. he is present, then, when his word is read out. 4. as if I were present. 5. not in my own authority have I judged him. 6. it is from the Spirit I have brought judgment. 7. *iudicaui* indeed *tradere*. I should have delivered him [1]; or ye would have delivered him. *Aliter*, to madness it is said that he is given: through this will his soul be saved *in die Domini*, etc. 8. *Satanae*, i.e. to the Adversary, i.e. for him virtue is opposite to the vice. 9. that his soul may be saved. 10. that ye could not pass judgment on this crime. 11. lump of dough. 12. unsoured, that is, without sourness of sin. 13. as leaven in bread was forbidden at the solemnity *agni*, *sic* (it is) not proper for the leaven of sin to be at the solemnity *Agni*, i.e. *Christi*. 14. at Christ's feast. 15. uselessness. 16. simplicity with us and righteousness, *ut fuit Adam* before sinning. 17. that seems to me a clearer saying, for I know that ye will not be in communion with them, *alioquin debueratis*, for their customs are not like unto you. This is right for you, not-being along (with them). 18. It is therefore *scripsi*. 19. (It is) not this *scripsi uobis*, i.e. *non commiscemini*, that is, I say not to you to separate from them, that is, from the Gentiles, because of teaching to them, if perchance they be taken into (the) faith *alioquin*. For if it were not because of that teaching *debueritis* ye should depart from the land and earth of those (people). The order of teaching, then, has constrained you so that ye have not gone. 20. this time, that is, I regret not *quod*

1 Corinth. v. 2.

[1] *dondnindinsinse* of the MS. is a scribal error for *dondnindnisinse* as the G.C[2]. 469 has it.

scripsi: I say it still. 21. a reviler or condemner. 22. it is so. 23. eating with him in a house, or receiving his food. 24. what profits? it profits nothing. 25. it is *frater* that I say *quid enim*, etc.

1 Corinth. v. 13. Fol. 9c. 1. a recapitulation by me: it is this on which I spoke before; or it is a title to that which has been subjoined to it. 2. they have a judge without you, even Christ. 3. dares: they have another evil. 4. a suit, a judgment. 5. a judgment. 6. that he be judged. 7. it is not church-folk whom ye deem judges. 8. if ye knew it, ye would not snatch the petty judgments from them. 9. it will be in your power that this world will be judged. 10. because it is more reasonable for us to sin out of the brittle substance of the flesh which we have received, if we should sin, than it was for them (to sin) out of the attenuated substance which they received.[1] It is therefore, then, that we shall pass judgment on them, etc. Or we shall judge the true angels, i.e. this, truly, is the way we shall judge them, that is, as they will be in the encompassment[2] of the Doom we shall be also. 11. ex-laymen who are at penance *in ecclesiis*. 12. let it be them who (shall?) give judgments among you. 13. unto your shame. 14. there is no one wise, because thus it is done. 15. it is that, however, which ye do. 16. from judgment. 17. this practice was not with you, but with the unbelievers. 18. nay, assuredly. 19. this is the trespass; this is the sin upon another. 20. what compels you not to forgive every injury that may have been done to you, and not to be against complaining of it? 21. it is better than to avenge it. 22. ye forgive not the injury that is done you, but ye complain against: 23 ye take away from every one, and ye defraud every one. 24. it was not the same for you, though it was he to whom ye did (?). 25. these he deems *inimici qui*, etc. 26. the sodomites. 27. folk who are reviling. 28. the whole synod of them, then, will not be in the unity of heaven's household. 29. all this, then, was a name of yours: or ye have done all this. 30. that purity

[1] *araróit* (which he received) should certainly be *araróitetar*.

[2] *impudiu* dat. sg. of *impśuide* (gl. obsessio) Ml. 43b.

and the holiness and the righteousness in the name of the Lord Jesus Christ and of the Holy Ghost, unto you (are) those three things. Here, then, he recalls the three Persons (of the Trinity), i.e. *Pater*, etc. 31. I am not brought under the power of any satisfying of them, *ut ebriosi*, etc. 32. near is their kinship. 33. yet it is the man that adores those two things. It will then be clear to them.

Fol. 9^d^. 1. . . . . . that he may regulate (?) the foods, that 1 Corinth. vi. 13.
is, to forbid lust, for if gluttony were not, lust would not be. 2. so that the Lord may be a prince to it: it is the usage of the prince who protects it to fight. 3. the body wherein the Lord is prince, it will be roused through the might of the Godhead, even as our Lord Jesus was roused. 4. Shall I snatch his members from Christ, and shall I make of them a harlot's members? *Absit*! 5. for the harlot gathers unto her the sins of those that visit her, so that there is said to be one body of sin, and 'body' is said of that great mass of sinners. Now he that goes to her he gathers on him the great mass of that body and of that sin which is on the harlot; and she strips it not off, but they both perish. 6. Shun ye and be ye weak, for it is proper to shun it. 7. except lust. 8. he makes the body, that is, the body of the sins which are on the harlot. 9. it is clear to me that ye would not commit fornication if ye knew this. 10. from the Godhead. 11. ye are not your own. 12. let Him be your burden. 13. this is more proper for you than for sins to be therein. 14. for letters were sent from them with questions to him. 15. this is the answer which ye take from me. 16. she cannot mutually take nor copulate unless the husband hath desire. 17. unless it be agreeable to the husband. 18. let then the husband not boast this time in (his) power, for he, too, cannot mutually take or copulate unless there is desire *apud mulierem*. 19. of the two operations. 20. let not each defraud the other. 21. save only. 22. except ye be at one[1] as to it. 24. lest every one go out of his duty into adultery through the Devil's temptation

[1] lit. except if there be unity to you.

and through your incontinence. 25. if it were my will that ye should do therein, it is thus that every one would be, as I am, that is, in celibacy. 26. both celibacy and matrimony. 27 *etsi uolo* that it should be, all will not be equal; but though they be not like me in celibacy, it is in God's will they all will live, [that is, whether in celibacy or matrimony.] 28. who live in chastity. 29. an evil that is better than an evil, this. 30. it is this that I enjoin. 31. if she separate from her husband, let her not go to another husband, but abide in chastity. 32. if she betake herself to a husband, let him be the first one.

Fol. 10[a]. 1. I do not bring an accusation against him.
1 Corinth. vii. 12. It is *Dominus*, however, (who) *dicit*, etc. 2. he likes her company. 3. let her not part from the husband, if perchance he may be saved through her company. 4. this has happened. Therefore, then, I say that they should be together if perchance one of the twain be saved through the other. 5. unless it be in this wise, your children will be unclean, that is, what shall cleave to the unbelieving will be unbelieving. 6. because ye stand together and are now believing, your children also (will be) believing. 7. let not the believer detain him, and let him (the believer) not be indulgent to him. 8. let us not have a contest with any one. 9. thou wilt save the man though he be with thee perforce. 10. O man, whence shouldst thou know that thou wilt save the woman though she be with thee perforce? 11. as the Lord hath distributed to every one. 12. whether in celibacy or in marriage, as he hath been called, let him be so. This is the title of the law above (?), though it is said that it is a recapitulation of the law aforesaid. 13. that is what I teach to every one. 14. circumcised from marriage; for not of the fleshly circumcision which he hath (is) this. 15. let him not enter matrimony: it is obvious *hic* that what is above is not of the fleshly circumcision: or let not his mind seek *praeputium* if it be circumcised. 16. let not his mind say that *that* would be better. 17. (it is) not enough for thee to be without a wife, unless thou do good

deeds. 18. whatsoever the condition[1] in which one is, whether it be celibacy or matrimony, it is necessary to fulfil God's commandments therein. 19. without any changing. 20. seek not celibacy. 21. though thou couldst put thy wife away from thee, thou shouldst not put her away; but wait if perchance ye have agreement. 22. it is in matrimony he was called unto God. 23. a free-slave, that is, he is a freedman unto God, not Him *tantum seruit.* 24. without divided service *coniugio.* 25. Let him still abide therein provided it be in God's will. 26. He said not this, let every one abide in celibacy whether he be well-able or ill-able. Question, what said the Lord? Not hard (to say): *qui potest,* etc. 27. for if it were a command that I gave,[2] punishment would follow transgression thereof. 28. as I am steady at the mission to which I have come. 29. if it is with thy wife that thou believedst, let her not part from thee after believing. 30. unless it be with a wife that thou believedst, take not a wife after believing.

Fol. 10b. 1. The troubles of the world, however, will not be taken from them, to wit, bearing children and nursing, and what is hardest of them, loss of reward.[3] 2. your being in celibacy. 3. this is the end of the world, it is not good to give love to it; or this is what remaineth,[4] *ut,* etc., i.e. this is what is over, *ut,* etc. 4. as is daughter and father, sister and brother. 5. as if they had not them, or so that they be as those that have not wives. 6. as those that weep not or as if they wept not. 7. like those that buy not. 8. like those that use not. 9. there is no care upon him save service unto God, but that is proper. 10. he has no care save service *uxori.* 11. different is the *ordo* which each of them makes. 12. that is, that *uirgo.* 13. these are they whom he mentions below. 14. not to detain you in celibacy unless it be for preparing a reward for you. 15. this, then, is the *honestum,* to pray God without any interruption from 1 Corinth. vii. 28.

[1] lit. grade.
[2] lit. made.
[3] perhaps the marriage-feast, Matth. xxx. 10.
[4] lit. a remainder.

the care of the world, that is, from a wife. 16. it is unseemly *per* etc. 17. more than grown-up. 18. as the daughter desires. 19. those two things, then, are borne through this text. 20. he has determined in his heart that the daughter should be[1] in virginity, or to his flesh at the first time.[2] 21. he manifests here a difference which there is between matrimony and virginity, when is said *non peccare coniugio* and *benefacere* by the virginity, and when is said *benefacere coniugio* it is *melius facere uirginitatem.* 22. to (the) law of service to (the) husband. 23. so long as the husband is alive. 24. It seems to me better, however, that she should be in virginity. 25. God's spirit is in me: it is better to do (according to) my counsel. 26. that no idol is anything, and that it makes nothing unclean. 27. that knowledge, however, *that* is good, provided there be no pride therein. That, now, is therein, and not alive is it. 28. indulgence to the brother feeble in faith protects the faith.

1 Corinth. viii. 2. Fol. 10[c]. 1. It is thus that it is right to visit the idols, provided they do not eat the meats that are offered to the idol, lest (this) should destroy the brotherly love through offence to the faithful brother whose mind is weak.[3] 2. . . . to God through indulgence to the feeble brother. 3. feeble is their conscience, and they deem unclean what is offered to idols; but the firm (one) encourages them to eat those meats; and it is equal to them that it is an idol-offering that they eat, because it is not through firmness of faith that they consume it. 4. it is equal to them that it is an idol-offering. 5. they deem it an offence to bring it upon them or to do it before them. 6. who eats what is on the altar of the idol. 7. is not? 8. conscientious. 9. he will be encouraged. 10. it is little for you to be indulgent to him: it is for him that Christ suffered. 11. since Christ died for sake of the feeble folk, and they, then, are members of Christ's, the sin that is done against them is done against Christ. 12. it is thus that ye offend against Christ. 13. be-

[1] Lit. a being to the daughter.
[2] Cf. *fun dul n-isiu* (hac vice), G.C.[2] xiii. n.
[3] I suspect that this obscure marginal gloss belongs to v. 13.

cause it is a sin in Christ what seems evil to the brother, that is, if thou causest denial to the brother. 14. lest I should deny[1] (him), i.e. lest denial be caused to him. 15. is not? 16. since I am an apostle and I am a teacher to every one, am I not free though I do every deed? 17. good is my soul-friend. 18. is it not I that cause belief to you *in Domino*? 19. a sign. 20. am I an apostle, O people? Look thou at (the) Corinthians and Gentiles; have not they believed? Truly it is an apostle's work that has caused that, and it is I who preached to them. 21. it were a fruit of our labour in this wise, if we consumed every food and if we did what our fellows do; but it would not be the encouragement of the brethren and a hope of a greater reward. 22. who are females attending us; not, however, for any other operation.

Fol. 10[d]. 1. is it likely that there is a special slavery for us and Barnabas? 2. the three things[2] which he mentioned above. Surely (?) we have *potestas*, for *quis militat* (without his pay)? 3. it (feeding a flock) is a labour to him though he consume it (the milk). 4. human[3] indeed are *haec exempla*. 5. Does he not say? Nay, he saith it. 6. who treads out, i.e. because they have a custom (for) the oxen to tread out the corn. 7. that is likelier, i.e. it is we who are *boues qui* etc.[4] 8. not of the natural ox but of us preceptors; for it is of us these two things were said, *quoniam* etc. 9. if we have preached them.[5] 10. greatly, that is, abundantly. 11. not unto you is (there) imposition: *spiritualia* (given) by us to you and *carnalia* by you to us. 12. was it not juster to give it to us? 13. lest men say, it is teaching for food only, and that the believers may not diminish, and that I may have a reward. 14. this (is) another simile which he has: it is free to him to eat of the fruit of his teaching. 15. a place wherein the chief-priests 1 Corinth. ix. 6.

[1] I take *derlind* to stand for *derldinn*, i.e. de-ro-luadin, with the accent on the *de*.

[2] eating, drinking, and leading about a wife.

[3] i.e. after the manner of men.

[4] Cf. Secundinus' hymn, 5: 'quorum que corda ac mentes Sancto arat Spiritu.'

[5] spiritual things.

used to be praying. 16. a priest's right in the temple: it is to them it was given. 17. those, too, are Levites who used to be attending to the offerings. 18. a part to be burnt on the altar and another part to be eaten by them, for this was devoted for their support. 19. as that law has been in (the) Old Testament this is in (the) New Testament. 20. *honorum* which are given for teaching the gospel. 21. the glory which will be given to me in heaven. 22. by giving me pay for my teaching. 23. if I preach for pay, that is, for my raiment and my sustenance, I shall not have a reward after my teaching. 24. it is necessary for me to teach for my raiment and my sustenance: unless I preach I shall perish of cold and hunger. 25. my death will be to me from cold and hunger unless I preach. 26. if it is (my own) will that drives me to it: unless it is for pay. 27. this is a bargain if there is preaching for pay, i.e. this was entrusted to me for my sustenance. 28. what may be that which gives a reward to me? 29. without pay. 30. if it be *sine sumptu*. 31. receipt of pay for my teaching, for that was *in potestate mea*, if I should do it. 32. teaching to every one *sine uitio*. 33. so that they may be rich in faith, or so that they may be in gain of (the) reward to me. 34. I became a Jew by appearance. 35. I was not a Jew by customs. 36. that I might bring them unto faith. 37. as he brought testimonies from the altars of the idols to manifest the hidden (?) God.

1 Corinth. ix. 22. Fol. 11[a]. 1. through indulgence to them. 2. it is for this I have been *omnia in omnibus*. 3. in a race (?). 4. all run, and it is one man of them that gains victory in completing it. 5. the crown which is sought therein, that is the remuneration of the soldier's service. 6. it is not (merely) *unus* of *you* that will gain the victory. 7. that he may be the readier for the victory. 8. the crown. 9. little is the value for which that labour is performed. 10. it is clear to me that he will have victory: *incertum*, however, is the victory of the earthly soldiers, because it is (only) *unus accipit palmam*. 11. not like him who boxes, that is not void is the labour which I perform. 12. through teaching

and not receiving pay. 13. to fulfil. 14. I myself. 15. without fulfilling that which I preach. 16. a threatening, then, and a cautioning (is) this, lest any one should sin. 17. their rock behind them or the water after the sand. Or it is Christ who was born *post*. 18. he declares his meaning in this. 19. Question, why should the rock be *spiritualis*? Not hard (to say): *eo quod* etc. this is the mystical rock out of which brake the mighty stream of the spiritual teaching, which quenched the thirst of the spiritual Israel of the saints in the desert of Life, journeying to the Land of Promise of the Living. 20. though God has done much of good for them. 21. they are not all who have been elect. 22. vengeance fell[1] upon them: if they had been elect it would not have fallen.[2] 23. It is not all (the) *filii Israhel* who have been evil. 24. we pray not for aught that will be contrary to our faith. 25. against God and Moses etc. 26. after their murmuring. 27. he ended them *in uindicta*. 28. *mirabilia* which God wrought for (the) children of Israel. 29. it is vain to take them from them. 30. the (things) that God did for the children of Israel and the things which they did. 31. for our admonition.

Fol. 11b. 1. . . . . . . 2. no suffering that ye would 1 Corinth. x. 11.
not sustain. 3. profit or increase. 4. God will free us from the sufferings: let then your part be with Him. 5. this, then, is the *temptatio humana* which he mentioned above, cultus of idols and desire of their food. 6. it is a custom, then, of the good teachers to praise the understanding of the hearers that they may love what they hear. 7. because it blesses us. 8. that bread. 9. the idol cannot pollute it. 10. that it is anything. 11. the idol, then, is not anything. 12. through consuming aught that is offered to them, *eo quod* etc. 13. it is filled full of wine on an altar of demons. 14. in enjoying Christ's Body. 15. in enjoying what is offered to idols. 16. do we imitate? 16a. that we order *manducare* etc. 17. in God's will. 17a. they are not profitable against God's will: dearer to me, then, is that

[1] lit. went.
[2] lit. gone.

which is profitable than that which is free. 18. let him not seek his own desire, that is, though he hath a desire to enjoy the foods let him not enjoy lest he bring unfaith and offence to the faithful feeble one. 19. in a market-house. 20. it is free to you. 21. (it is) not pleasant for you to ask it, lest your conscience should go on it. 22. if ye should see profit in going to him, that is, profit of bringing him to (the) faith. 23. offered in sacrifice. 24. because it is an unfaithful one who proclaims it. 25. that ye should not enjoy. 26. judgment of reprobation.

1 Corinth. x. 30. Fol. 11[c]. 1. If there is the Holy Spirit within me that there be not cause from myself to speak evil of me. 2. after consuming the food. 3. this, then, (is) a recapitulation. 4. glory to God and strength of faith to indulgence to the feeble in faith. 5. indulgence to their habits without indulgence to their customs, unless they be good. 6. what is profit to the many, to save them. 7. lest it be too much for them to imitate Christ at once. 8. who preaches to her children or to her household *uel* etc. 9. without a veil on her head. 10. the being without a crown, this is the *n[on] uelare* which he mentions. 11. *uirum suum*, that is, it is a sign of violation of a marriage-bond. 12. for it is the same, i.e. to be bareheaded, i.e. as if she were shorn, i.e. *a uiro suo* or from hair. 13. let her be shorn, *non tam* etc., or it is the same to her that she should be shorn. 14. as Christ is head *uiri*, *uir* is head *mulieris*: as the woman gives due respect to the man, *sic uir Christo*. 15. but it is the woman who exists to help *uir*. 16. because she is *propter uirum creata*. 17. although the man is nobler as regards him neither of them has been without the other. 18. bare. 19. does not[1] nature teach? 20. not seemly. 21. we have not this custom, even to go against nature and quarrelling and contention.

1 Corinth. xi. 18. Fol. 11[d]. 1. It is this which I reprimand at first. 2. there is something of it that is true, or the section of you that is contentious, *uel fidei*, or in the part of the faith ye are con-

[1] Here *ni* seems for *cani*.

tentious. 3. it is certain that it is, and it is this which will produce *schismata* etc. 4. they deem it not profitable *manducare* etc. 5. a fitting answer (?) to you: ye would do it, besides, without any great sin.[1] 6. or is it to bring contempt on the Church that ye do it? 7. it is a re-crucifixion of Christ when one goes to Christ's Body *indigne*. 8. let him purify himself through repentance, so that there be nothing in him which his conscience may reprehend. 9. provided he have no sins. 10. weak are all their bodies. 11. feeble, that is, members are wanting to them, that is, those limbs are dead though they be in their body. 12. they go to premature death, that is, shortness of life. 13. to castigate us. 14. let every one wait for the other. 15. for the sacrifice is not enough for him; but if it be not enough, let it not be *in ecclesia manducet, sed domi.* 16. if ye make of the church a half-complete banqueting-house.

Fol. 12[a]. 1. I prefer that ye should know these things especially. 2. it is clear to you. 3. for at this (time) ye did not understand the knowledge of Christ, i.e. that ye may know. 4. it is not in the spirit of God if he say it. 5. many, however, are *dona* etc. though the Spirit is single. 6. three names he gives *hic Spiritui*, etc. *Ostenditur hic* that the work is of no one *sed Spiritus.* 7. the Spirit is to be manifested in him because of (the) grace which it gives him. 8. that is, one Spirit distributes it. 9. working a miracle. 10. translation of (one) language into another *ut* etc., or to bring mysteries out of single sounds, and then to preach out of them, *ut* etc. 11. here is set forth that the Spirit's gifts are many and that the Spirit is single. 12. This, then, is a simile of his, that is: as every member serves the other in the body, let the talent of every one of us serve the other, for we are one body in Christ. 13. those members, though they are many, are (one) body. 14. Christ deems (them) one body. 15. we have been massed into one body through baptism. 16. all are in that body. 17. we have drunk a great draught of the grace of the Holy Spirit. 18. the

1 Corinth. xii. 1.

[1] One would have expected *cen nach immarmus mór.*

one member (is) not a body. 19. for they are members that make up the body. 20. foot. 21. 'Hand is comelier than I,' says Foot. 'I am not of the body because I am not Hand.' 22. as though he were therefore not of the body, but he *is* of it. 23. if, then, the foot is in the Church, it is the practical folk, and the hand, it is the practical folk who are more than the others. 24. contemplative folk. 25. the field which the eye took in is more delightful than I am. 26. as regards it: *de corpore* is it. 27. that, too, is body. 28. *posuit* verily *membrum*. 29. it is thus that God made man's body of many members. 30. verily He established one body of many members. 33. I need you not, O feet! 34. This is not the extent to which every member can dispense with the other, *sed multo* etc.

1 Corinth. xii. 22. Fol. 12b. 1. which are weaker, as are the heart and liver and other inward organs. 2. of protecting them: it is nobler for them to serve the other members than even to serve themselves whatever they may think. 3. through the service of the other members to them, that is, to gather raiment round them and food for them. 4. face and hands and feet. 5. what was lacking unto it, i.e. colour and firmness, that makes up the whole body therein. 6. so that every member may do what is wished by another: because they are in one body their unity would be good. 7. as they exist. 8. because it is one body, let every member help the other. 9. though ye do not deem that union close. 10. they all have sickness if sickness should be in the one member. 11. if the member be sound after its sickness it is a consolation to the other members. 12. it is apparent, then, of what the similitude has been understood hitherto, to wit, as there is unity among the members of a human being's body, that there be union among us also, because we are Christ's body and we are Christ's members. 13. these (the apostles) are they that take precedence *quia* etc. 14. the teaching folk *in praesenti* etc. 15. they that do various deeds, or working miracles. 16. helpers. 17. vice-abbots. 18. the church-folk are not all apostles. 19. all are not teachers. 20. all do not work miracles. 21. all have not

the grace of working miracles. 22. all do not speak with many tongues. 23. all are not excellent at translating from one language into another, or in disputing as to sounds, or in bringing mysteries out of them. 24. than speaking in many languages. 25. this is the *demonstrabo*. 26. a fitting love for God. 27. brass that soundeth, even devotion without charity. 28. which . . . . or sounds. 29. grace of teaching. 30. of what has been done and will be done. 31. of working miracles. 32. nothing of that profits me. 33. he collects *hic*, then, all the gifts of the Spirit, and none of them profiteth unless there be charity. 34. in *mortem*, for a multitude does it, death for one's friend, nearer and nearer, until itself (death) has come to one. 35. better is charity than all things are.

Fol. 12[c]. 1. extravagantly (?). 2. save God's love *tantum*. 1 Corinth. xiii. 4.
3. reading is not needed there. 4. we shall not speak, that is, His charity, however, thou shouldst preserve it (?) beyond. 5. it is little we know in God's mysteries. 6. it is little we preach of God's mysteries, for we know them not. 7. that we shall be in the future. 8. I used to feel. 9. since perfection has come to me, I do no childish deeds ; but I shall go into heaven. We shall be wise, and we shall all be perfect. 10. this he deems a similitude of an eye. 11. So long as we are *in corpore*, we see the divine mysteries just as one sees something through a shadow. 12. for what is seen through darkness is not clear, and is not quite certain. 13. it is (only) a part of the Godhead which I know, or it is a part in me that knows the Godhead, that is, *anima tantum* knows it. 14. that, however, will be *ex toto*: it will not be *ex parte*. 15. this is their number. 16. even in the present world. 17. the three things above, *spes, fides* etc. 18. ye may preach. 19. he who speaks many languages. 20. for they understand not. 21. he understands it. 22. every one hears the sound and knows not what he says. 23. who preaches. 24. that is profit. 25. that is his own profit only. 26. he himself understands, or he produces praise for him. 27. who preaches. 28. that is (the) profit of many. 29. I say this not because of envy towards you, for I should like you to speak

many tongues. 30. that, however, I prefer. 31. I prefer, then, that which produces that great value to you. 32. only thus is *that* profit, provided he interpret what he may say and bring it into every one's understanding. 33. so that many may believe through him. 34. through many languages. 35. I will now give you an example which your attention will meet with. 36. what may be my profit to you if I should speak thus? 37. so that it may be manifest to every one. 38. so that every one shall know. 39. in preaching, that is, rousing every one to believe so that he may be ready for baptism. 40. teaching every one after his baptism. 41. pipe. 42. harp. 43. unless there be a difference in the sound, the notes are not known. 44. what is played on the pipe or harp. 45. or what is harped. 46. this is another similitude of his, even a similitude of a trumpet: for it hath many sounds, and different is each of them, to wit, it is different at battle, different at unyoking or at marching, or at sleep or council. Unless the man[1] who sounds it distinguishes—that is, if he make but one (note) —what it is sounded for is not understood. Thus, then, unless the foreign language is distinguished and unless it is translated, no one who hears it understands.

1 Corinth. xiv. 9. Fol. 12ᵈ. 1. like to you are these two things. 2. unless ye translate. 3. into air, i.e. it will be a beating of the air, for you, for no one will understand what ye say. 4. is it not clear to you that there are in the world many kinds of language. 5. there is not, then, a language in the [world] without sound, that is, what profit to you then this sound unless ye know what is under that sound? 6. for he understands not the language I speak. It is he, then, that will say: 'this is a barbarian.' 7. since then it is thus, i.e. better is preaching than speaking many languages: be it this that ye do. 8. let it be thus, well spoken with an interpretation. 9. let him speak well. 10. though I speak well. 11. my mind, however, understands not. 12. what is it that is good of that then? Not hard (to say); I will

[1] I would now read (*i*)*nfer* instead of (*lasi*)*nfer*.

speak well *spiritu et mente*, i.e. my mind will understand what my lips will utter. 13. thou sayest with the sound *tantùm*. 14. who shall fill?[1] 15. place, or locality of explaining and manifesting; for (it is) no profit to him unless it is explained to him. 16. to the simpleton or to the ignorant. 17. on the abundance of the teaching which thou utterest. 18. he will not know at what place in it it is fitting to say *amen*. 19. not easy to say *amen* in that wise. 20. it is however declared by the fair statement that thou hast God's grace; but it is not profit to any one else. 21. he says this lest they should suppose then that speaking many languages is not a grace of the Spirit. 22. I, too, am fit to interpret it. 23. the understanding from which I deem it desirable to save every one. 24. 'howsoever, then, it is,' says he, 'count ye.' 25. 'perfect for imperfect' (is) this, that is, 'ten thousand words' for 'speaking many languages'; and I would understand[2] them *ut praedicarem ea*. 26. to the imperfect folk that, now, has been said: 'Be ye not imperfect, then, lest it be fitting for you.' 27. it (the Jewish people) will know every language when it shall be brought into captivity. 28. though they have heard many languages, and though they speak them, they will not be the better. It is manifest, then, that speaking many languages is not of great value. 29. This, then, is the only profit for which speaking many languages is given, that God may be glorified thereby and that the unbelievers may be the readier to believe. 30. preceptors. 31. teaching, however, it is to the faithful folk. 32. to forbid the greed also. 33. without profitableness of teaching. 34. simpletons or unfaithful men. 35. the simpletons. 36. this is what they will say: 'these men are mad.' 37. if they preach. 38. judgment is passed upon him. 39. through the moral teaching in which every one's morality is reckoned, and he does not oppose this morality, to wit, deed and word and cogitation. 40. every man of these men is a prophet. 41. what then is to be done at that? not hard (to say): let every one sing his psalms, and teach and

[1] The text from which the glosses were transcribed here probably had *supplebit*.
[2] I suppose *nistucin* to be a scribe's mistake for *nustucinn*.

set forth: whatever it is that any one has, let it be *ad aedificationem*. 42. he understands what the psalm contains. 43. after baptism. 44. manifestation of mysteries.

1 Corinth. xiv. 26. Fol. 13ª. 1. speaking many languages, with their translation into another language. 2. from language into language. 3. whatever, then, be the gift that is bestowed on any one, let it be for the edification of the Church that he employs it, even edification of a multitude in faith. 4. if any one be there, then, who speaks many languages, let it not be more than two or three persons also. 5. but let every one be after the other, that is, let them not speak at the same time. 6. let it be one man who preaches it, for unseemly is the speaking at the same time of the two or the three. Let one man be interpreted in that manner. 7. for he will not understand. 8. he understands himself *tantum*. 9. enough are two teachers in a church or three: disciples besides and students, each after the other. 10. ye will all be able to be teachers through this alternation: each should listen to the other. 11. let them listen to the teaching and pass judgment upon it *quia mos est apud illos* confutation *praedicatorum*. 12. if aught mysterious should come[1] into the mind of the man who is sitting, and he joins the other, that is, he that was master *prius*, let him be disciple *post*. 13. This an answer of his *mentibus illorum* if, when he says *potestis* etc., any one should say 'every one will be teacher there.' For it is thus that ye would be able to prophesy, if it be *per singulos*. Question, then, *et mulieres*? what will these do? will they preach. 'No,' says Paul, '*taceant*' etc. 14. *tacea[n]t* indeed, that is, all who are listening. 15. all who preach. 16. some assert that the Holy Spirit who dwelt *in prophetis Veteris* (*Testamenti*), that He should be subjected *prophetis Novi* (*Testamenti*), i.e. *apostolis; quod non uerum*, for not of them is (the) word he (Paul) has *hic, sed de praedicatoribus*. 17. attention to another is due from every one. 18. that He is God and is peace. 19. for it is hard for a member to teach what a head may utter. 20. it is

[1] Literally, if there should be anything of mysteries that should come upon.

obvious, then, that the man who used to preach had no desire to sit down, and his fellow to come after him. Certainly, indeed, it was not from you, but from (the) apostles. 21. is it to you only that there has been preaching? Certainly not to you (alone), *sed omnibus gentibus*, it is not meet to make (aught) profound of the gospel. 22. let his mind be to this: let him preach thus. 23. only the part of writing them is mine: they are the Lord's, however. 24. in bestowal of grace. 25. but let it be as I say it. 26. provided it be with interpretation of those languages, i.e. from you yourselves or from any one else. 27. here, then, he orders (them) to imitate (his) preaching and to speak many languages, provided it be with profit to the church. 28. let every act be in its proper order. 29. let it be well and let it be duly that ye do everything. Whether it be preaching, whether it be speaking many languages, let it be done as I say. And this is a recapitulation in addition to the aforesaid laws. Or it is the title of the law before. 30. ye have also received my teaching. 31. that is a praise to them. 32. as hath been preached to you, let it be thus that ye fulfil it. 33. it was proper that ye should fulfil it: much of marvel has been preached unto you. 34. except the belief which ye believed is vain. 35. that in which ye have a doubt, to wit, resurrection, this is what I have set forth to you before everything. 36. as hath been foretold in (the) Prophets and figured in (the) Law, and as is declared in (the) Gospel. 37. of Zion.

Fol. 13b. 1. this appearance, then, is manifested to five hundred . . . . which dwelt in the city at that time. 2. more than five hundred men, for certifying *resurrectionis*. 3. if ye desire even to converse with any of them, ye may do it. 4. youngest. 5. for a great honour is the apostleship, even to be an embassy to you from Jesus. 6. God's grace has caused (it) for me, that I have apostleship. 7. not void was his service.[1] 8. though he was *minimus* and though he was *abortiuus*. 9. we have unity of teaching because it is one 1 Corinth xv. 6.

[1] lit. servivit.

grace that we have. 10. as we have preached Him, ye have believed it. 11. it is a disgrace to them even this, that is, not to preach to the ignorant folk. 12. if, then, the doctrine which I preached is clear to you, to wit, that Christ rose from the dead, why do ye leave doubt on a section of you *de resurrectione hominum*? 13. this, then, is usual for the cunning folk: they let the delay (?) upon them and then come second after it when (their) mind is set on running . . so that he is before them who runs afterwards.[1] 14. vanity and void for us is what we preach unless it is true *ut* etc. 15. it is false testimony which we give to God like this. 16. that witness is against Godhead. 17. We accuse God of a thing which He has not done in that wise, to wit, the raising of Christ from the dead. 18. Therefore do I accuse them of rejecting Christ's resurrection, because they deny *resurrectionem mortuorum*. 19. It is manifest (that) unless ye believe the resurrection of Christ *et mortuorum*, your faith will not sanctify you in that wise, and will not sever you from your sins. 20. it is perishing to them unless there be life eternal. 21. if it be Christ's life only that we believe here or if it be our life here only. 22. beyond every one. 23. it is *that*, however, which is true, and true, moreover, is resurrection *omnium post sé*. 24. this is firstfruit, magnifying in resurrection and receiving glory. 25. similitude with dissimilitude then (is) this. 26. not to distinguish an order in resurrection (is) this, for it will be together that *omnes mortui* will arise. 27. in order of receiving reward to (the) righteous and in order of receiving punishments to (the) sinners. 28. There will be an end to the service of every element, for *postea* it will not be needed. 29. Then will be *finis* when the Son shall deliver to the Father these the power of the Son. 31. for every grade in them hath sinned. things wherein He reigned here. 30. He will put them under

1 Corinth. xv. 26. Fol. 13c. 1. whatsoever death that may be, whether death of separation of body and soul and (leg. or) penal death. 2. lest it should be supposed that (the) Godhead is

[1] This gloss is obscure to me and the meanings ascribed to *dail* and *fobenat* are doubtful.

subject to the Manhood. 3. it is He alone who is aught. 4. *peccatoribus* who cause death *uel uoluntatem*. 5. at all. 6. what profit is it to them to separate at all from their desires and their sins? 7. what profit to us is what we suffer of every tribulation and of every danger of the world? 8. I am ready to go to martyrdom every day. 9. for preparing you into glory. 10. if it is Christ's Manhood I believe if I believe not in His resurrection and my own resurrection, that is, if it be a present life *tantùm* that I have. 11. if it be for the present life *tantùm* that I do it. 12. this is the drink which we consume. If it be thus that we are, we are like unto the quadruped of which Isaiah uttered this saying. 13. *a pseudoprophetis*: utter ye not *autem uerba* which the imperfect folk utters. 15. the Godhead is able to raise up Christ *et* etc. 16. It is not good to associate with them. 17. that it be with them, i.e. have ye not shame that they are . . . . without teaching to them . . . of the resurrection, that is, that there be disgrace *et* etc. 18. does it protect any of you to say this? 19. an unbelieving question, this. 20. in what kind of body will they arise? 21. not the ear which is ahead dost thou cast *in terram*, but a grain of an ear *tantùm*. 22. pure or bare. 23. so that the single grain becomes a great ear. 24. it is His own body which receives every seed, that is, if it be a grain of wheat which thou shalt cast, it is an ear of wheat etc. 25. the same. 26. There are three things which he sets forth *hic*, that is, a difference between heavenly bodies and earthly bodies, and a difference between heavenly bodies among themselves, and a difference between earthly bodies among themselves. The difference there is between heavenly bodies *significat* the difference between the glory[1] of the saints in heaven: the difference of the earthly bodies *significat* the difference of the punishments which are (awarded) to the sinful in hell. 27. different. 28. different.

Fol. 13[d]. 1. in decaying and dissolving. 2. without decaying, without dissolving afterwards. 3. baseness of their being mixed with mould. 4. There are three things 1 Corinth. xv. 42.

[1] *i.e.* the respective glories.

here (gloria, uirtus, spiritualitas): it is not easy to bring them to the bodies *peccatorum* etc. 5. animate. 6. its soul (is) alive *tantùm.* 7. the spirit now quickens the body. 8. what is perishable is that which was first brought to pass. 9. what, however, is perennial is that which was sent at the end. 9. the son (is) like (his) mother. 10. this (is) like (his) Father, a Son, however. 11. like unto Adam in works and desires. 12. like unto Christ himself (is) his heavenly Father. 13. like to Christ *in operibus* etc. 15. the industry we have bestowed on following Adam's works in sins, let us give to following Christ's deeds *in iustitia,* and we shall be *caelestes* then. 16. This is this mystery, to wit, the resurrection of all the dead. 17. a thing that will not be, though there is a change for the sinners, he (Paul) does not count that as a change, for in their case it is out of death into death. The change, however, *iustorum* out of death into life, *that* is what he counts. 18. in the last sound, for there will not be (any) sound of assembly after that. 19. there will not be decaying or dissolution to them after that. 20. It is just that this corruptible should be clothed with the incorruptible. It was not wonderful that his own body should be robed in this. 21. whether in action or in passion it should be done. In *hoc uerbo* etc. whether (*induo* ends) in *o* or in *r* there is passivity. 22. when he takes around him. 23. what the prophet said will be verified. 24. has been swallowed up. 25. where may be the sting wherewith thou struckest *uitam* etc.? 26. because it is through transgression of (the) Law that sin has been manifested. 27. the law of concupiscence which is in every one's members, to desire sin. Every one since Adam overstepped that law. 28. through belief in Jesus Christ. 29. so that your deeds may be more perfect for every one. 30. so that ye may do the deeds which Christ did. 31. ye are sure. 32. ye will have glory after it. 33. of the collections.

1 Corinth. xvi. 2. Fol. 14ᵃ. 1. Collect ye on Sunday still so that the collection may not seem to you onerous. 2. so that he may well collect. 3. so that its amount may seem con-

venient to him. 4. if ye think fit to protect me. 5. my own household and some one of you. 6. when I shall visit. 7. I will visit. 8. it will not be a bit of a visit to you, but I will tarry with you, for ye are not perfect. The Macedonians, however, are perfect. 9. I will winter. 10. it is this I intend. 11. if God is willing. 12. manifest (?). 13. a multitude opposes me therein. 14. if he shall come to you before me. 15. of sin or of non-fulfilment of this epistle. 16. in not being according to his will. 17. send ye him hither before I shall go. 18. for I expect. 19. with his household who went with him. 20. I give testimony for him. 21. that he should not be alone. 22. it was not a desire of his. 23. this time. 24. free. 25. when he shall have leisure, or it will not be unseasonable (?) when he shall come. 27. let no one offend against another and God. 28. why is it that ye do not imitate? 29. it is they who first of you believed. 30. they are a-serving *Apostolorum Dei*, not like you. 31. to obey them. 32. to your teachers and to your soul-friends. 33. they have (some) of the excess which is wanting to you. 34. it seems marvellous to me. 35. profit, however, to you. 36. to do whatever they say. 37. it seems dear to her to do good to you.

Fol. 14b. 1. *sit* indeed I love Jesus: *caritas* then *sit*. 1 Corinth. xvi. 24.
2. authority of apostleship this, then, to put his own name at the beginning of the epistle. 3. my leadership was the Father's will. 4. a preceptor and teacher of yours (is) Timothy, and a brother in faith—it was not impossible even in flesh.[1] 5. to the holy congregation which there is in Corinth. 6. it is not only to the folk of Corinth that I wish this good; but I wish it to all the saints who are in Achaia. 7. it is this that fulfils him. 8. the Godhead. 9. that is, the Father. 10. both the present world's tribulations and future punishments. 11. through instruction to them or our freedom is an example of consolation and of freedom to every one. 12. from the oppression. 13. so that we may comfort every one in enduring sufferings even as we are

[1] As Timothy's father was a Greek, Acts xvi. 1, 3.

comforted by God. 14. even we ourselves. 15. As much suffering as is bestowed upon us, so much is the consolation that is bestowed. God, then, putteth not upon us suffering which we could not endure. Even the suffering which we endure, consolation He giveth after it. 16. we are afflicted. 17. that you may have comfort and salvation we have endurance of sufferings, that is, what our masters do it is better for us to do it. 18. the salvation will be through the endurance of the sufferings. 19. we know that your faith is firm in the sufferings. 20. I wish that you should know it. 21. greatly. 22. a burden of sufferings was raised upon us, that strength was not raised up. 23. it would weary us. 24. it seems to us a weariness to be in life, *ut* etc. 25. for our neighbourhood to death. 26. to teach Christ's death, *uel paratio* etc., or to know tidings from death. *Aliter*, *uiuere* seemed to us fatigue. Question, what have we done? Not hard (to say), *sed* etc., that is, praying and . . . . of our death, this is what we did, *sed* etc.

2 Corinth. i. 10. Fol. 14^{c}. 1. his help will still be with us. 2. ye helping, i.e. ye will beseech God along with us that we may endure our sufferings. 3. ye assisting indeed *ut* etc. 4. who will believe in us. 5. thanks. 6. so that they may be heard (?). 7. to save a multitude through doctrine after freeing them. 8. it was not false for us as to our conscience; not for reward nor recompense do we preach (the) Gospel. 9. not for reward nor recompense [do we preach], but it is for preparing a multitude *in* etc. 10. this is 'simplicity of God' to teach the Gospel without reward, without recompense. 11. for this reward is sought and glory. 12. ye know my behaviour towards you, that is, that I seek no reward for my instruction. 13. I am certain. 14. to (the) end of perfection. 15. a part of you or a part of our teaching. 16. it is through us that ye have the glory which ye have *in futuro*. 17. as it is by bringing you to (the) faith we shall have glory *in die*, etc. 18. because I praise you and boast myself in you. 19. Question: what may be *prima gratia*? Not hard (to say: the) grace of forgiveness of sins through baptism. This is the second grace: forgive-

ness of sin through repentance. 20. I shall be bestowed, that is, every side that he went here it is to instruct and teach. 21. for it is a usage of pride, different is that which is said in it and what is done. 22. for that which is purposed according to the flesh, usual is false and true therein. Not, then, according to the flesh is my purpose, *sed* etc. 23. so that there should be, i.e. so that those two things should be in my speech, even false and true, that is, so that what I may say by lips and what I may purpose in heart may be different. 24. a species of oath. It is herein he had a similitude, to wit, as this is not in God, even True and False, but it is True *tantum* that there is in Him, so it is True that there is in us. 25. True *tantum*, it is this which is in us. 26. is preached to you. 27. False and True *simul*. 28. who is *Est*, i.e. True. 29. it is hard for us to utter falsehood, for He that speaketh in us, even *Iesus Christus*, He is just. 30. It is myself I mention first. 31. In *Iesu Christo* there was not *Est* and *Non*, that is, True and False, but it is *Est* only that dwelt in Him, that is True, even eternal existence of justice. 32. truly, God promised: it was verified in Christ. 33. through Him was communicated *gratia* etc. 34. . . . glory to us . . . 35. it is He that stablisheth us with you. 36. from the Holy Spirit. 37. it is He to whom . . . . i.e. in likeness to him in deeds and customs. 38. who gave a pledge even a worthy testimony . . . when *dicit* . . . . debt *uita* etc. through . . . our pledge will be . . . . a debt with us . . . *Christus* and the Holy Spirit. 39. an oath by me (is) this. 40. it is for the sake of sparing you that I came not to you *statim*, to inflict vengeance and to reprimand [1] you, though I had power (to do) that, *ut Petrus* etc. 41. We are not potent over your faith. 42. we work with you in preparing spiritual grace for you: does not this cause joy unto you and to us? 43. This verily has caused joy to us, your being in faith and the steadfastness with which ye abide in it.

[1] *aidbiur* is here the dat. sg. of *aidber*, *aithber*, and not a verb, as Zeuss-Ebel 428, supposed.

2 Corinth. ii. 1. Fol. 14[d]. 1. that it should not be needful to reprove you this time. Reproval and setting forth of sin in the first epistle: forgiveness and consolation in the last. 2. the coming of the epistle he counts as the coming of himself. 3. lest I should cause grief to you on the second coming. 4. through reproving your sin. 5. through reproof from me. 6. *uerbum uel opus* of the reproof above. 7. of your being in sin. 8. of the sufferings which I suffer in Asia. 9. it is of you. 10. it is juster that for me is joy from you than grief. 11. I am sure that my joy is your joy. 12. for your joy is joy to me. 13. though we have had other troubles, dearer to us was care for you. 14. not to put sadness upon you (is) this. 15. what love. 16. so that ye might know the greatness of the love for you that I have. 17. so that I count not sin with you all, or so that I give aid to you lest I be heavy on you alone. 18. it is a multitude that reproved him. 19. That reproof only is good if forgiveness should follow it. (It is) not good for you, then, not to forgive *post increpationem.* 20. with despair. 21. lest despair swallow him up, forgive him and console him. 22. show your charity towards him. 23. if perchance ye fulfil what has been preached to you in the Gospel, even forgiveness to every one. 24. he whom ye forgive, him I also will forgive. 25. what I forgive for you, it is Christ that forgives it by me. 26. it is in Christ's person I do that. 27. that we be not deceived, that is, through despair: for he (Satan) is cunning in persuading the sin so that it is completed: after its completion, he persuades (the sinner) to despair. 28. so we are acquainted with him now, we know his meaning, whosoever he be that preaches him and with whom he is. 29. a multitude was ready therein to believe: however, I remained not thereat, because Titus was not ahead of me. 30. here is shown the abundance of love from Paul to them, in that he remained not preaching to the multitude, because of the bitterness of the tidings from the messenger who had gone to them. 31. taking my leave. 32. because we breathe the knowledge of Christ to every one. 33. through knowledge of faith. 34. the savour *fidei* they savour not *per nos,* and (yet) it is

preached unto them every way. 35. so that *odor uitae* is *in mortem*, and so that *odor mortis* is *in mortem*. 36. not every one. 37. we are not like the preachers who answer you around us. It is not for them to boast, but lest they should receive any one else. 38. we seek no pay for our teaching. 39. to us the teaching which we preach. 40. it is Christ that we preach.

Fol. 15[a]. 1. shall we begin? i.e. are we at that, then, after our being known to you at first? have ye not cast an eye over us? 2. I deny it: we need not. 3. shall epistles be brought from us to bear testimony of us? 4. we will name ourselves, even ourselves. 5. there is no need, then, of a letter from you, for we know without it. 6. the faith in you bears witness of us. 7. what is in our heart ye fulfil it. 8. every one knows us through your belief, that is, bears testimony because ye are believers. 9. because ye fulfil Christ's command *dum* etc. 10. with ink. 11. in (the) table of (the) heart. 12. to say, ye are written by the Spirit in unity with Christ. 13. not from ourselves are we messengers to you. 14. our sufficiency to teach and instruct every one. 15. he (Paul) deems it meet to receive a message to you: or it is He (God) that caused it. 16. it is in that his sin takes vengeance on every one and is punishment *in futuro* through transgression. Therefore, then, does he say *littera occidit*, because it is this that was in it: *morte moriatur*. 17. vengeance. 18. What Moses said was done: or *gloria* was displayed in giving *Legis*. 19. It is this he says *hic*, that due respect be given to the teachers, i.e. that *quod dicunt* be fulfilled. 20. they would not have endured to behold his face after he had been conversing with God, when the Law was given to him. 21. because of (the) glory. 22. this he says from above, from *quod si* etc. 23. teachers of the New Testament, a great thing that somewhat is to be done for them. 24. to Moses. 25. all (the) glory of (the) Old Testament. 26. to do aught that (the) Law orders. 27. all the glory of the New Testament. 28. teaching. 29. to signify that *filii Israel* understood not mysteries, and that there was a veil of unbelief between their hearts (and

2 Corinth. iii. 1.

him). 30. of writing this book. 31. because Christ was not believed as He was figured in (the) Law's mysteries. 32. there is no veil between us and Christ; *uel non reuelatum est,* i.e. *illis Iudaeis,* i.e. they understood not etc. *quoniam* etc. i.e. since *uelamen litterae* has been destroyed through belief in Christ. Question, what hath been done to them? Not hard (to say): *sed usque* etc. 33. through belief in Christ. 34. they do not yet understand the mystery of the Law, i.e. what was prophesied and what was figured of Christ.

2 Corinth. iii. 16. Fol. 15ᵇ. 1. . . . who will believe, twelve thousand *de illis.*[1] Or whosoever *de illis* believes will understand (the) mysteries *Legis.* 2. to corporeality and naturalness *Iudaei* trust *tantum* . . . spiritual is *Dominus* and the whole New Testament is spiritualized. 3. without serving (the) Law. 4. unveiled. i.e. we put a veil from us. 5. knowledge of the Godhead. 6. *imago* of the Transfiguration on Mount Tabor. 7. even as is from the Spirit. 8. God's mercy which has caused faith unto us. 9. we cut off.[2] 10. in craftiness *ut alii* etc. 11. not for pay nor wage do we preach. 12. in the manifestation. 13. every one's conscience knows our kind. 14. if what we preach seems darkened to any one, it (is) not (so) to him that fulfils it, but to him that believes it not. 15. in which *gloria Christi* is preached. 16. a natural form *secundum diuinitatem.* 17. therefore it is Christ's glory we preach, for we preach not our own glory. 18. therefore truly we preach to you. 19. so that we are skilled in mysteries of godhead. 20. knowledge of godhead and of the grace of the Spirit. 21. we are not sad. 22. we vacillate (?). 23 (it is) not desertion that we . . . . 24. because *quod dicimus* is true. 25. as Jesus was dead to this world, *sic* etc. 26. so that we may have the glory wherein Christ is in heaven. 27. the death to which we go causes life unto you, that is, it is for (bringing) life to you that we go to death.

2 Corinth. iv. 15. Fol. 15ᶜ. 1. It is for your sakes. 2. the variety of the gifts which are bestowed on every one. 3. of the graces.

[1] Rev. vii. 5.
[2] The original of this gloss is intended for *abdicamus.*

4. that all to the magnifying of God. 5. better and better. 6. for the moment. 7. exeeedingly. 8. of reward to us. 9. we give not love to things present. 10. they are not worthy to be loved. 11. it is proper, however, to meditate on them. 12. wearisome seems to us (the) severance of body and of soul. 13. so that a house of immortality be let down around us from heaven. 14. concerning the eternal life. 15. sore seems to us (the) severanee of body and of soul. 16. so that *Vita* may overeome that body. 17. he is God. 18. no wisdom to us. 19. we dare. 20. we . . . . 21. we consent to it. 22. it seems easier to us to separate from our body if what we have prayed for be exceeding diffieult, even to go in our body to heaven. 23. since it is to Him we shall go, it is better for us *placere illi.* 24. meet for us is His fair wage out of our body. 25. proteetion will not be allowed (?) there in giving eonfessions on that day. 26. He knows us *quod* etc. 27. I am certain. 28. that you also know us.

Fol. 15[d]. 1. We need it not, ye have cast an eye over us 2 Corinth. v. 12.
at first. 2. oeeasion. 3. we eause to you. 4. that ye should not cast them on you. 5. in word. 6. so that we may be your boast, that is, so that ye may say: 'what our masters do not, we will not do, though ye preach it.' 7. from meditating on God. 8. to you: it is to you *proficit.* It is proper for you if ye give testimony of us. 9. *non cogitare* the wishes and desires of the world, but that we should be at one time meditating on God, at another time preaehing for love of God. We do eaeh of the twain. 10. it seems to us certain. 11. lest any one should have (any) care save to do God's will. 12. *that* death is not to be eounted as a disgraee, for He rose again. 13. sinee Christ did all this for us, it is not just for any one, then, to be in earnal desire. 14. that Christ was in (the) flesh. 15. that is *resurrexit* etc. 16. Godhead, i.e. there was not Manhood without Godhead. 17. ambassage *ut* etc. 18. not on behalf of the might of the world do we pray, but it is on behalf of Christ. 19. that he. 20. an offering: for they had a name 'peccatum,' for the offering that was offered because of sin.

Because therefore of the *peccatum* of Adam's seed this was offered, wherefore it is just that it is called 'peccatum.'[1] 21. much of marvel was wrought of Him. 22. every one's age. 23. of acceptance of faith unto every one and of every one's acceptance by God. 24. of salvation of every one through faith. 25. we giving not to any one. 26. Meet for us *ut* etc. 27. if we fulfil what we preach, we shall not be blamed afterwards. 28. in dangers. 29. cold and hunger. 30. in stripes. 31. in imprisonments. 32. going from country to country. 33. compulsory sufferings (he mentions) down to that:[2] voluntary sufferings this below. 34. in knowledge without irritation. 35. in pleasant converse. 36. *Spiritus Sanctus*, then, is *in nobis*. 37. on lips *tantum*. 38. of working miracles. 39. arms of righteousness to defend us. 40. that pride *de prosperis* may not affect us: that despair *in aduersis* may not affect us.[3]

2 Corinth. vi. 8 Fol. 16ª. 1. Whether ye praise us, whether ye blame us, brings neither pride nor sadness upon us. 2. As every one should know us not, and yet he knows us. 3. ready to go to death every day. 4. God protects us from every tribulation. 5. God protects us still. 6. yea, we are joyful even *in tribulationibus*. 7. after truth. 8. so that we be not in hunger or in coldness. 9. lest we be in hunger or in coldness. 10. it seems to us desirable to teach you. 11. not straitened is it that our teaching is given to you. 12. straitened, however, are ye in receiving those teachings. 13. if ye be good, ye shall have the reward which will be given to us. 14. as unto children: that is, after teaching (is) this. 15. let your mind and your heart be enlarged in receiving this teaching. 16. let not the yoke in which ye are be the same. 17. they are called a 'temple,' since it is one God that dwells in them. 18. three names, then, he gives to them. 19. he joins himself to them *ut* etc. 20. so

[1] The glossator seems to mean that *peccatum*, like Hebr. *chattáth* and Gr. ἁμαρτία, was applied to the sin-offering.

[2] *cossin* = *coth* + *sin*. Ebel, G.C.[2] 771, note 2, strangely supposes this *cossin* to be a verb.

[3] *dexter* = *prosper* ('dextra auspicia prospera' Festus): *sinister* = *adversus* (Verg. Georg. i. 444).

that your body and your soul be clean. 21. so that your soul be holy in fear of God. 22. we have defrauded no one. 23. not therefor did ye do this. 24. not blame to one is praise of another. Though I say this, it is not to reprimand you, but to instruct you, so that ye may do what we do, and that ye may not do what we do not. 25. through fulfilment and imitation of whatever we do. 26. I am not afraid[1] to give evidence for you. 27. because ye do imitate us in all (your) usages *de* etc. 28. seeing that ye are perfect, I feel not any tribulation. 29. since we know not any tidings of you. 30. who are in my communion—and he gives them not his heart. 31. it is usual for Him to help every feeble one in sufferings.

Fol. 16[b]. 1. with tidings from you. 2. the joy that he 2 Corinth. vii. 6.
had with you, that is, because he found before him *desiderium* etc. 3. Titus. 4. your zeal against false apostles for my sake. 5. though it be for a season, that is, a portion of an hour. 6. besides . . . I had no regret. 7. At this time. 8. it is not your grief that causes joy to me. 9. (it is) no detriment to you, though we are not with you, for ye are good without it. 10. that *tristitia* worketh *salutem*. 11. concerning (the) anxieties *saeculi*, even grief for what perishes, and for what is not found, and for what some one hath who is not with thee. 12. great (the) thing. 13. on Devil and desires, i.e. *bonum opus* after him. 14. *probauistis uos*. 15. from anxiety. 16. it is for thinking of you. 17. we have been comforted *quod* etc. 18. (it was) not sad that he returned.[2] 19. I had no shame to say to him that he would have joy with you and that your usages would be good before him. 20. our glorying. 21. to Titus. 22. all true *sicut dixi*. 23. beyond every one. 24. who remembers.

Fol. 16[c]. 1. desire without parsimony. 2. their *paupertas* 2 Corinth. viii. 2.
and their *simplicitas* produced riches for us. 3. this I

[1] lit. I am fearless.

[2] *donintarrái* I take to be *do-n-ind-tan-ro-ṡói*, the perf. sg. 3 of the verb *dointáim*, with the prefix *ro*, the personal pronoun of sg. 3 and the relative infixed. So *-tintarrad*, Fiac l. 18 = *do-ind-ta-ro-ṡóad*. Only in the former case the verb is intransitive, in the latter it is transitive ('converteret').

marvel at. 4. hereof I bear witness, of the strength of the charity which abode in them. 5. so that there be a share for them in ministering to them. 6. before that alms. 7. it is obvious, therefore, why Titus went. 8. ye have all this. 9. that what you bring us be better than (what) every one (else brings). 10. to prove your charity. 11. it seems that, though ye have given somewhat to His (Christ's) household, good are His merits unto you. 12. this is my advice, to give it. 13. because ye deem it desirable. 14. a year ago. 15. that *uelle*. 16. the will. 17. buying [1] or borrowing is needless: but give what ye have. 18. if there be desire. 19. according to the power that ye have. 20. unjust is consolation for the one set and fasting for the other set. 21. the giving of the alms. 22. the abundance that ye have of the riches. 23. so that they may beseech God for you. 24. that there be no defrauding of one by another. 25. the manna was not more plentiful to him though he were mighty at gathering (it). 26. not less was his portion, though he was weak at gathering.[2]

2 Corinth. viii. 18. Fol. 16[d]. 1. teaching the gospel so that every one praises him. 2. every one deems it proper for him to be asking his alms, or it is just for him to be in the society of good men. 3. we deem it desirable, then, that it should be done by you. 4. in appropriating [3] *eleemosyna*, or in the suspicion that it would not be (sent) to Jerusalem, i.e. the *opus* which they brought, or in taking pay for our preaching. As I do not take it then, Luke does not take. 5. who preach God's glory *in* etc. 6. so that every church may see it. 7. two things, then, are taken in this text below, he had: it is [4] (the) teaching of morality to all the Corinthians: for I do not mention to you the alms that is taken to Jerusalem, for I know that this is ready with you. *Aliter*, it is the alms that He suggests above, but it is to the lay folk it is suggested: as regards those in orders and the perfect folk it is needless to suggest it. 8. I am glorying on your behalf to (the)

[1] lit. price.
[2] Exodus xvi. 18.
[3] The corrupt *techt mudu* of the MS. probably stands for some derivative of *techtaim* 'I possess.'
[4] The *rodboisprecept* of the MS. should of course be *rodbo is precept*. But what is the nom. to *rodbo*?

Macedonians. 9. this is why I glory. 10. a suggestion reached you from me. 11. lest my glorying be a shame to me. 12. it seems to me harder for the outland folk to know it. 13. lest there be shame to you and to us. 14. he gives (the) name of 'blessing' to the alms, because it is given with a blessing. 15. defrauding.

Fol. 17[a]. 1. since ye are enriched. 2. if they should be 2 Corinth. ix. 11.
given with singleness, we will give thanks to God for it. 3. through thanksgiving by the saints unto whom the alms is brought. 4. good (is) your confession. 5. frequent is their supplication on your behalf. 6. I believed that ye would do it. 7. through fearlessness of power. 8. I dare. 9. they deserved it. 10. we should be able to avenge it. 11. *primum* of what is sent to you. 12. since he boasted that he had power hitherto, he now says that he is a servant and not the lord. 13. he says at first that he is a servant: he considers *iterum* that he should do a servant's deeds, that is, let not any one imagine that he is not more *quam serui*, and that even when we boasted it was not for love of boasting, but that ye might have profit thereby, that is, that ye might believe, and that ye might imitate my customs, and that ye might not believe in any one save one who should do those deeds.

Fol. 17[b]. 1. as I could not do in (your) presence what I 2 Corinth. x. 9.
say *per epistolas*. 2. great are the judgments which are written therein, *in epistolis*. 3. he is weak, however, when he is here. 4. of no account, that is, the word is not eloquent, i.e. not strong, but it is simple, and it is clear. 5. we are potent in our word. 6. we boast not what we do not after getting some tidings of you.[1] 7. it will be proved in our work after arriving. 8. we dare not this. 9. it is not our pleasure to compare ourselves with them, that is, we do not what they do. 10. with ourselves we will compare ourselves, that is, as we are. We will not boast in aught that we do not, *ut* etc. 11. exceeding greatly, or according to the measure (appointed) to any one. 12. we will liken

[1] lit. aliquid vestri nuntii. In G.C.[2] 54, Ebel takes *ní* here to be the negative particle.

ourselves to ourselves. 13. which He granted to us. 14. in equality to you. 15. so that we are apostles to you. 16. as if we were not equal to you. 17. we do not overcome. 18. it is not for the fruit of any other's teaching that I go. 19. around you on every side. 20. these are the same teachings which I shall preach to them; or it is not for any other's labour that I go. 21. who praises himself. 22. cares for (?) or magnifies. 23. support! 24. ye endure one who is worst[1] of you, even *pseudoapostolus*. 25. zeal. 26. our jealousy concerning you is the same as God. 27. for I betrothed you. 28. without thinking of any other *nisi Christi*. 29. it is to *Eva* not to Adam that *serpens* went, because *mulier* is weaker than *uir*: I deem it, then, no wonder that feeble folk were made of you. 30. a cutting-off. 31. which we preached not to you. 32. it is right for you to believe in him as this: or *pateremini* etc., unless teaching by us be the same, and unless it be, it is not much to you that ye listen not to us. 33. by imitating me.

2 Corinth. xi. 8. Fol. 17c. 1. So long as I preached to them the Macedonians supported me. 2. I was not burthensome to any one. 3. of not receiving aught *a uobis*. 4. my soul will not go back. 5. since they praise themselves in preaching, let them be like unto us. 6. who say they are apostles of Christ. 7. not difficult *transfiguratio* etc. 8. he (Lucifer) begins even equality with God.[2] 9. a marvel. 10. if I be not wise in your opinion, only let me be unwise. 11. as is not hard for you, for it is a work of an unwise man which I do, even boasting. 12. of a little . . . . 13. for he deems it unmeet for any one to be boastful in any talent. 14. boasting. 15. in nobility of kin. 16. not harder for us to do it *quam illis*. 17. it is baseness to you to endure all this. 18. as we should not be able to do it. 19. it is . . . 20. it is foolishness for me if I make boast. 21. I dare. 22. this is true, however, 23. because it is with stupidity[3] we shall say something else of our deeds. 24. great is their frequency. 25. *in flagellis*. 26. for their greatness; or I had to tolerate them.

[1] Here the comparative seems used for the superlative, as regularly in Middle Irish.
[2] The allusion is to Isaiah xiv. 14 (Olden).
[3] I take *coburpi* to be scribal error for *comburpi*.

Fol. 17[d]. 1. forty.[1] 2. one cord was wanting from it if it should strike, and it is *una minus* like this. *Aliter quadragenas*, i.e. the stripes, i.e. blows of vengeance *minus una*, not at the same time, but each of them separately, i.e. five forties of blows. 3. a special kind of scourge wherein are forty cords. 4. drowning threatened[2] me thrice. 5. a night (and) a day. 6. God saved him. 7. tribulation to me on every side that I went. 9. thinking of *fratres fideles*. 10. lest false apostles should come to them. 11. he saith not that he would deny with them, *sed* etc. 12. it is he that knows what I have suffered, and that what I say is not untrue for me.[3] 13. the steward of the king Aretas. 14. that I might be taken. 15. a basket: it protected (Paul). 16. it is thus that I escaped from him. 17. though I should have desired to glory, there was no cause *hic*. 18. it was not expedient. 19. it is meet to glory of them if I glory[4] at all. 20. because *quod dicam* is true. 21. a gloss on what is before. 22. I abase myself, or I cut off (my story). 23. lest I should be supposed not to be a human being *sed Deus*. 24. beyond that which I am. 25. headache. 26. that should buffet me. 27. what, then, is contrary to salvation is not obtained although it is besought. 28. *Dei* to endure this suffering. 2 Corinth. xi. 24.

Fol. 18[a]. 1. I prefer weakness to health. 2. death I deem no trouble,[5] provided it be for Christ. 3. so that it may be you that bear witness of me. 4. it was not difficult for you. 5. greatly. 6. those who have been *in praesentia Christi*. 7. though I seem insignificant to any one. 8. of grace or of instruction. 9. except only perchance this shall seem to you an offence. 10. I consumed not your food or your raiment. 11. forgive ye. 12. ye should, then, forgive it to me, that offence. 13. it will be the same as before. 14. I will spend my strength for your sakes. 15. is it likely 2 Corinth. xii. 10

[1] *cctarcoti* seems a scribe's error for *cetharchoit*, acc. sg. of *cethracha*.

[2] Literally 'undertook.' I suppose *fomlámas* to be a scribe's error for *fomlámastar*.

[3] Cf. the Anglo-Irish, *It's thrue for you.*

[4] *comoidim*, in Latin conglorior. In the G.C. 641 this is regarded as the prep. *co(n)* and the dat. sg. of *móidem*.

[5] The *bassciith* of the MS. should of course be *bás scíth*.

that it will be in order to cheat you? 16. is not the same rule with us? 17. in preaching (the) gospel and in enjoining (the) faith. 18. for our injunction to you, and that what we used to say is untrue? 19. this (is) *opera* which I do. 20. vainglories. 21. enmities.[1] 22. betrayals. 23. before I should come. 24. for he is *praesens* when his *epistola* is read. 25. absent.

2 Corinth. xiii. 3. Fol. 18ᵇ. 1. knowledge.[2] 2. he is Christ. 3. under a resemblance to His Manhood (are) we. 4. from the power of the Godhead. 5. that resurrection in them. 6. let each see his deeds. 7. unless ye fulfil what has been preached to you. 8. ye are sure. 9. not from us are you, for we are not *reprobi*: ye know it *quid* should ye not be thus? 10. through taking vengeance upon you. 11. vengeance will not be taken upon you like this. 12. through not taking vengeance upon you. 13. the not taking vengeance *super* etc. 14. when I myself shall come. 15. in fulfilment of (the) gospel. 16. if ye be in that wise. 17. for the *salutate* he deems a *signum pacis*. 18. for this is not in deceit. 19. it is peace from them to you *similiter et uós*. 20. of forgiveness of sin. 21. God's love to you and your love to God. 22. so that the Holy Ghost may be in them. 23. let it be given to you all.

Galat. i. 1. Fol. 18ᶜ. 1. not from James or John: I am not an apostle's apostle. 2. to the holy congregation. 3. which is *in Galatia*. 4. may (it) be! 5. To Him *gloria* is just: not to human beings, not to elements. 6. I deem it a marvel the quickness (wherewith) ye have abandoned the yoke of righteousness and gospel: that is, it is manifest that your counsels have not been wise: it is swiftly that ye have abandoned the yoke of the gospel. 7. which is not. 8. there is no other substance on which ye should . . . that gospel save Christ; for it is He that hath been figured in Law and is declared in Gospel. 9. to bring you from the Gospel into the commandments of the Law. 10. They bring

[1] *sotli* seems properly to be intended for 'inflationes,' *menmni(c)hi* for 'animositates,' which, in ecclesiastical Latin, means 'enmities.'

[2] *etargne* is intended for 'experimentum.'

the Gospel to confirm *Vetus* (*Testamentum*), and yet meeter is the figure to confirm *Veritas*, i.e. *Novum* (*Testamentum*). 11. It is not worthy for you to hear that, i.e. though it be an angel of heaven's angels that preaches to you, believe him not—or one of the apostles—unless it be the same as what we preach to you: for not good is what comes to you of listening to them, for their end will be *anathema*. 12. I say again. 13. so that I should preach for men's desire. 14. I was not a good man at first. 15. I advanced, that is, I was a leader in that science. 16. beyond my coevals. 17. beyond every one. 18. to contend for the rule.

Fol. 18[d]. 1. to preach the gospel, therefore he saith this, because of the false apostles who said that he was a disciple of apostles. 2. to teach this also. 3. we have heard one another, we have not seen one another. 4. we have tidings: Paul a persecutor *nunc* is a teacher *fidei*. 5. not in my boyhood[1] was the return. 6. Of the Jews was Barnabas, of the Gentiles was Titus: those two knew that it was not to lecture there that I came. 7. I declared (it) to them if perchance there might be error therein, and there was not. 8. not before every one. 9. there are two senses *hic*: Titus' circumcision or his non-circumcision; and it is this that is true, *sed* etc., for it is Timothy who had been circumcised and Titus had not been circumcised. 10. we did not deem their virtue much: or even for an hour, *ut* etc. 11. provided it be steadfast with us at first. 12. Peter and James and John. 13. of my own things. 14. not more eminent were their persons than the persons of the rest of the apostles, though they were first in faith, *quia* etc. 15. had been entrusted. Galat. i. 17.

Fol. 19[a]. 1. They did not deem our fellowship an outrage. [in marg.] they sewed.[2] 2. fellowship. 3. for teachers of the Gentiles. 4. so that collections be taken by us to the folk that abide in Jerusalem. 5. even though it should not be Galat. ii. 9.

[1] I read, with Prof. Windisch, *im maccus*, and regard *maccus* as the dat. sg. of a deriv. of *macc*. Ebel, however (G.C[2]. 611), reading *imm-accus*, translates it by 'mox.'

[2] Here the glosser seems to have mistaken *consuerunt* (from *consuesco*) for *consuerunt* (from *consuo*).

said to us. 6. not a reading which I read with Peter, but a reproaching with which I reproached him for indulgence and connivance regarding the Jews. 7. to reproach him. 8. it was just to blame him. 9. it is this that he had. 10. of not dining with Gentiles. 11. although his faith was perfected. 12. through making them unclean (?). 13. that they judaize. 14. how then have we to expel the Gentiles in that manner, for it is the same faith that justifies us? 15. and we *credentes* etc. 16. though we be *in fide* etc. 16. so that I am dead as to the desire of the flesh, like Christ. 17. I deny it; it is not I that am alive. 18. Therefore I am alive because Christ is *in me.* 19. though it is in the flesh I am alive, it is Christ's faith that quickens me.

Galat. ii. 21. Fol. 19[b]. 1. if it is the Law that justifies every one. 2. Christ's Passion findeth nought in this wise. 3. mad. 4. sad is that, O foolish Galatians! 5. bewitched you. 6. Christ's Passion hath been preached to you as if it were seen; or it was announced to you as if He were crucified before you. 7. a question I have for you. 8. so great [1] is your folly. 9. in (the) beginning *quando* etc. 10. in vain, i.e. ye have no profit thereof. 11. if it be,[2] greater is the knowledge of it that ye have. 12. as it is faith that sanctified Abraham and not deeds of the Law, it also sanctified you. 13. his faith sanctified him *quasi* etc. 14. it is for this (purpose) he declares this, to manifest that it is faith that sanctifies *et non opera Legis.* 15. they that are faithful, the blessing which was bestowed on Abraham visiteth them. 16. through transgression of the Law. 17. in Habakkuk. 18. this is in no wise the same. 19. he will not be guilty of the Law. 20. we do not desire to be under the yoke *Legis* after Christ's coming. 21. for. 22. so that what has been promised to Abraham may be fulfilled. 23. not (merely) one profit hath *crux Christi* prepared for us.

Galat. iii. 15. Fol. 19[c]. 1. tender is his teaching, that is, what I say below about the likeness of the testimony. 2. even (?). 3. (The) Law was made after the promise. 4. but this were

[1] Lit. unto it.
[2] *béso* is = *bésu* supra 6[b]. 23, 24.

its annulment, not to fulfil it. 5. what had been prophesied to Abraham, *quod* etc. 6. yet from this it was given. 7. it is He, then, that is true. 8. unto what profit was it imparted? 9. to correct every one. 10. like this *et non ex repromissione*, for (the) Law could not justify. 11. (the) Law displayed every one's sins *ut* etc., or it bound or grasped. 12. through belief in Jesus Christ. 13. we have been shut up to receive the faith. 14. but however (the) Law's profit (is) *custodia* etc. 15. as there is a guardian with children that they may not quarrel[1] (?). 16. from belief in Jesus Christ. 17. through belief in Jesus. 18. ye are united in Christ. 19. not different is each of them in Christ; not more is the virtue in one of them than in another. 20. if ye are in the union of Christ's Body, ye are Abraham's children in this wise, and it is ye that are Abraham's successors. 21. it is correction and castigation on each of them.

Fol. 19d. 1. guardians. 2. stewards. 3. until it is time Galat. iv. 2.
for him to take (the) land. 4. it is a debt (?). 5. rudiments.[2] 6. we parted it not. 7. when it seemed time to the heavenly Father. 8. we (are) sons of His *adoptione non natura.* 9. for it is He that is wise as to the recognition of the Father. 10. a query, i.e. what impels you to it? 11. why saith he this although these men never were under the law of the Old Testament? Not hard (to answer): because he deems it the same to go under the rules of the Law and to serve idols. 12. rudiments. 13. sabbaths. 14. calends. 15. quarters[3] *vel scenopegia.*[4] 16. in vain. 17. in converting you, if what I preach be useless for me. 18. it is not hard for you to resemble me, *quia* etc.[5] 19. so that ye may be *ut sum.* 20. which I endured in preaching to you *ab* etc. 21. this is still nobler. 22. what, then, may be your welcome unto us? 23. this is the greatness of the joy. 24. though I should ask your eyes, ye would give them to me. 25. when I enjoin righteousness upon you.

[1] *nacharochlat = nacha-ru-fachlat*? cf. *fachail* (strife), *fachain* (contention), O'R.
[2] lit. alphabets.
[3] *trimsi* pl. of *tremse*, (spatium) *trimestre*.
[4] σκηνοπηγία, the Jewish feast of the Tabernacles, used here, apparently, as a nom. pl. neut.
[5] See Acts x. 26.

26. not any other crime do ye mark[1] in me. 27. they are jealous of you, i.e. *pseudoapostoli*, i.e. they envy you, not for love of you. 28. not for good to you, *non* etc. 29. provided ye be thus even in my absence.

Galat. iv. 20. Fol. 20[a]. 1. if it were easy to me. 2. to reprove you. 3. when I am contending for you. 4. if this be what ye have chosen. 5. have ye not a recollection of this story? 6. for they had not desires of the flesh in this, Abraham (being) a centenarian, Sarah a nonagenarian. 7. (here) is made a similitude of the law as to persons and places. 8. above. 9. thou shalt have cause of joy. 10. it is no one else that saith it. 11. ye will not be saved by Christ's cross if ye serve (the) Law. 12. he that goes under the law of circumcision is bound to fulfil the whole Law. 13. ye believe not in Christ. 14. according to your opinion. 15. ye have been cut off.[2]

Galat. v. 7. Fol. 20[b]. 1. from the course whereon ye go. 2. though there is . . . . on you. 3. you. 4. save what I have preached unto you. 5. whoever he be. 6. from the course whereon ye stand. 7. vengeance, i.e. it is inflicted (?) upon him. 8. if circumcision be anything, Christ's Passion is no profit. 9. I should wish, that is, it were easier to me than circumcising you. 10. ye should not leave your freedom for service. 11. let every one serve another. 12. if each of you have ill-will and vengeance for the other. 13. let your mind be there, lest it should put an end to your piety there, i.e. in your sin without repentance. 14. this is my advice. 15. take heed of this. 16. if ye be according to the Spirit. 17. lasciviousness. 18. every one knows it is not right to indulge them. 19. desire. 20. sorceries. 21. banquetings. 22. (it is) proper that *caritas* should be first, *sine qua* etc.

Galat. v. 24. Fol. 20[c]. 1. so that they have no vices nor carnal desires. 2. if our life be spiritual, let our deeds be spiritual. 3. Meet is gentleness in teaching them. 4. lest there be sin. 5. support

[1] The *no taid* of the MS. should be *notaid* = *notatis*; cf. *notaiter* (gl. notantur) Sg. 28[a].

[2] *doforbadsi* = *do-b-fo-ro-bad-si*, pret. pass. sg. 3 of *dofuibnimm* with infixed pers. pron. of pl. 2.

ye. 6. if his fellow's tribulation and his own tribulation be equal. 7. that he is somewhat. 8. let him strike against his own conscience. 9. He first gave orders *spiritualibus ut* etc. 10. what every one shall do, that will be an aid to him. 11. in everything that he may need. 12. the recompense. 13. this will be his reward. 14. let us not rest from doing good, so that we may have *uita aeterna* etc.[1] 15. when it may be time. 16. life. 17. to do good to every one. 18. see what I have written to you. 19. not any other. 20. the desire of the flesh which they teach. 21. it is for this they do it: they like the glory of apostles to them, and they endure not persecution for the Cross of Christ. 22. they even themselves fulfil not the law. 23. they desired to circumcise you. 24. so that the name of 'apostle' be given to them through preaching circumcision unto you. 25. I am not equal to them. 26. As he is dead in the grave, dead is each of us twain to the other, *ego et mundus.*

Fol. 20ᵈ. 1. have ye peace towards God and men, that is, on those who fulfil God's will. 2. *sanctos uidentes Deum*[2] *et* Galat. vi. 16.
and who fulfil God's will. 3. though ye have done it hitherto. 4. do not invoke[3] (?) us to take vengeance upon them. 5. the two marks. 6. diadem of apostleship, that is, I am able to take vengeance and to correct any one.

7. the Godhead. 8. that is, the Father. 9. it is to this Ephes. i. 1.
we have been called. 10. from afar we have been ordained so that we are sons of election *non naturae.* 11. He gifted us and filled us with the grace of the Spirit. 12. for it is in slavery we have been. 13. through the natural[4] blood which poured out of His side when he was on the Cross, and through the spiritual blood which is offered every day on the altar. 14. for we have deserved nought save vengeance. 15. abundantly it has been bestowed upon us. 16. perfection of good deed. 17. so that we understood it. 18. the mystery of our salvation. 19. according to the good will.

[1] Matth. xxiii. 13.
[2] Cf. 'Israhel uocatur huius anima uidens Deum, Secundinus' hymn, stanza S. So Jerome cited by Todd, *Liber Hymn.* 20: 'vir, aut mens, uidens Deum.'
[3] *tomoldid*, infin. *tomoltód* supra 14 b. 26: cognate, perhaps, with the German *melden*, √*melþ* (Kluge).
[4] lit. historical.

Ephes. i. 10. Fol. 21[a]. 1. till unto Him should come the time that was fitting to Him. 2. it is long since he destined[1] that to us. 3. that He would come to us. 4. sealed. 5. a sign is upon you. 6. that is a sign of our redemption and our salvation. 7. not for any other operation. 8. this is what I pray, even that you may understand God's wisdom, and that the darkness of the worldly desires may not be over the eye of your soul. 9. that your soul's eye may be clear. 10. glory to us like God's glory. 11. it was not just that He should be in that household, i.e. *mortuorum*. 12. not on a round of a parish[2] did he go. 13. he puts this (Person) over all powers which exist in heaven and earth. (According to) others[3] it is over (the) heavenly ranks only; and it was not impossible that there might be alternation in these, so that each rank is nobler than another, *ut* etc. 14. over every name that is named. 15. *sancti et iusti*, they are a body to Him: (it is) *Christus* who is head, the saints who are body. 16. they are not many gifts to one man, and not one gift to a multitude. 17. ye have not deserved.

Ephes. ii. 2. Fol. 21[b]. 1. of unfaith or of despair, who despaired of their salvation through Christ's Passion. 2. as Christ, then, doth *in iustis*[4] etc., thus too doth the Devil *in filiis diffidentiae*: sons are these, then, by deed *et non filii natura*. 3. it brought us not on the good of our freedom. 4. not from the nature of the first creation, but it is from the nature of sin that we have transgressed since Adam. 5. Sad he deemed our being under (the) yoke of sin. 6. as Christ was raised from the dead. 7. it is in Christ we shall be after going yonder. 8. it is His grace that saved us, *et non merita*. 9. in three things, to wit, He preached them, He fulfilled them, He granted them to us that we might do them. 10. Israelitish. 11. not a circumcision of vices had been with them, but it is a circumcision of flesh. 12. it was not folk of (the) household. 13. of law and prophets. 14. ye are not guests nor outsiders this time. 15. so that, then, after Christ's

[1] *arfolmas*, a scribal error for *arfolmastar*?
[2] or perhaps 'on a visitation of a diocese.'
[3] 1 Pet. iii. 22.
[4] Phil. ii. 13.

coming the wall has been broken down which had been between God and man even *peccatum*, and had been between bodies and souls. 16. so long as He was *in carne*.

Fol. 21[c]. 1. commandments of (the) Law. 2. through bestowal of the gifts of the Spirit on every one. 3. (the) Spirit was given to all of us to unite us. 4. ye are folk of (the) household now. 5. apostles, then, first came into the building, and prophets; ye afterwards. Christ, then, this is the city: the saints who are united in Christ they are *cives*. 6. when Jesus Christ is the corner-stone therein, that is, side and front (?) are comprised in Him. 7. the congregation of the saints they are called 'a temple,' since Christ dwelleth in them, that is, for a dwelling for God therein. 8. ye are a dwelling for God now. 9. because I preach to you, it is this that is[1] (allotted) to me. 10. as. 11. in such wise that ye may understand it. 12. though it (my letter) is of little (length), ye will understand it, (i.e.) the *prudentia mea*. 13. in teaching (the) gospel *Christi*. 14. to teachers. 15. this is what was manifested to them. 16. united in Christ's Body. 17. since ye are united in Christ's Body, ye shall have the glory which has been given to Him. 18. through fulfilling the gospel. 19. it is teaching (the) gospel I am. 20. it is God's grace that caused it to me, not my merit. 21. so that they may understand it. 22. the mystery of the salvation of the race of men and of the dispensation of the Holy Spirit to them, which had been hidden in the mysteries of (the) Godhead; and not even heaven's household knew it until the apostles manifested it to them, that is, to believers *Novi Testamenti* and to heaven's household. 23. in the Godhead. Ephes. ii. 15.

Fol. 21[d]. 1. he puts these two names *tantum* etc. for heaven's household knew not *mysteria Incarnationis donec* etc. *Aliter* it is *pro omnibus gradibus* etc., that these are, that is, their use. 2. it is from long ago He called. 3. I am not despised by you though I be in sufferings: this to you is our glory. 4. every creature by which is said the name of Ephes. iii. 10.

[1] *dathar* (leg. *dáthar*) seems, according to Prof. Windisch, pres. indic. pass. sg. 3 of the verb subst. *tá*; cf. the compound *attáthar*.

(the) Father in heaven and on earth it is from the Father. 5. so that the form of the Spirit be on them. 6. ye have been planted and ye have been founded for this [*in marg.*] planted.[1] 7. as they understand it. 8. in mysteries *divinitatis* (is) this tetrad. 9. He does more than we ask. 10. even what we do not pray for. 11. when he had declared the mystery of the salvation of the race of men, and what of good God had done for them, he then says also that they should . . . .[2] with good. 12. patience to every one *contra alium.* 13. though the dipping is a threeness.[3]

Ephes. iv. 7. Fol. 22ª. 1. grace. 2. as God had a due proportion for every one. 3. this is what he says. 4. to say to them. 5. also. 6. therefore *ascendit* is said of him. 7. it is also. 8. over the many spaces. 9. soul-friends. 10. to make perfect, i.e. so that every one may be perfect *in operibus* etc. 11. it is this that comes from him through the multitude of the gifts into the multitude of the persons. 12. so that we do what He did. 13. perfect folk; for not pleasant is the limb that does not agree with the body. 14. from blasts *pseudoapostolorum.* 15. from every blast. 16. it seems to them marvellous every one in error, *ut dicant* not harder to us than to every one. 17. it is proper for the member to grow from the head. 18. of every member. 19. which was given to every one. 20. I declare, that is, I pray. 21. He is *Est* indeed. 22. their salvation. 23. moreover, ye have heard him that it is He. 24. ye are just, because ye are united *in Christo* as He is just. 25. the mass of the old sins. 26. because ye indulge them. 27. the mass of the virtues. 28. the human being is spiritualized herein. 29. this is his raiment. 30. because ye are new men.

Ephes. iv. 25. Fol. 22ᵇ. 1. . . . . not cast you down . . . because ye are members. 2. against your sins, that they be not with you. 4. *Christus*, for he is not in a vessel of wrath. 5. his coming into hearts after God. 6. let him not snatch God from him and him *a Deo.* 7. if he has stolen something, let

[1] I read *clan(tai)* for *clandtai.*

[2] *arandathidisom* seems for *aran-dathitis-som*; but the meaning is obscure. Zeuss and Zimmer have *arandath disom.*

[3] *i.e.* though in baptism the immersion is triple.

him give something after him to the poor *de labore suo.* 8. for as *homo* was made *ad imaginem Dei* at the beginning, *sic* he was made according to the shape of the Spirit this time. 9. what each may have committed against another. 10. since ye are members of Christ, and ye are a body to Him. 11. great the love that He went *in crucem* etc. 12. a drink-offering. 13. the odour of that offering filled all the world *et caelum.* 14. let it not (only) be so much as that it should not be etc. 15. that is a sign of the perfect folk. 16. filthiness (?). 17. those are not . . . of perfect folk. 18. scurrility. 19. to profit. 20. every kind of lust. 21. because of the greatness of the sin and the similarity of the service which is done to them (idols). 22. that (is). . . .[1] 23. though any one say ye shall have heaven though ye do these things, it is not true. 24. ye proving. 25. well-pleasing. 26. be ye not in fellowship with them, for there is fruit with works of light, i.e. *praemia aeterna.* There is nought, however, save *infructuosa* (with works of darkness).

Fol. 22c. 1. He who called them understands them. Ephes v. 13.
2. he that repents through teaching to him he is a teacher after repentance. 3. so that thou mayst be a light *sicut* etc. 4. ye should not go without circumspection. 5. without penitence. 6. wise. 7. drink ye a great draught of this. 8. let every one teach the other, or pray ye *diligenter.* 9. for the husband is a member of Christ and the wife is a member of the husband. 10. this, then, is a custom of his, to correct the wives at first, and to bring them under the power of their husbands, in order that the husbands may be the readier under God's power, so that then the husbands are corrected and reduced under God's will: *sic* etc. 11. not defiled, then, is the junction of Christ and the Church: it is meet that it be thus to every one. 12. to the husband, however, *diligere mulieres.* 13. as *Ecclesia* is a body to Christ *mulier* is a body *uiro.* 14. as it is. 15. no thanks to him: it is a body to him. 16. manifest in us is that *fouere.* 17. because it is fitted to Christ and to the Church. 18. for of

[1] *sech* seems the beginning of a gloss left incomplete. In G.C.[2] 1006 this *sech* is explained as = *saich.*

the body is the member. 19. let *uir* love *mulierem*. 20. the whole household is corrected, lest there be aught unquiet in the communion of the Church. 21. it is right.

Ephes. vi. 4. Fol. 22[d]. 1. teach ye. 2. so that they may be the more obedient *Domini mandatis Dei*. 3. sure. He is present with his servants: they do nothing that He would not know. 4. from desire. 5. let the service be from will. 6. do not trust then in your power. 7. one Lord have ye. 8. from henceforth. 9. for God will work together with you. 10. weapons. 11. take God's arms upon you to fight with the Devil. 12. nought else is needful save *resistere tantum*. 13. so that with them the arms of (the) flesh may be. 14. since ye are in battle, *vel eo* etc. let *armatura Dei* be with you; let there not be any other arms. 15. provided God's arms be on you. 16. a girdle of righteousness round you. 17. peace between God and man, etc. 18. which you may quench (?), that is, a quenching (?). 19. this will be salvation to you. 20. that ye may find that sword. 21. let the prayer be spiritual. 22. in every steadfastness. 23. in continuance. 24. that ye may find that spiritual thing. 25. let it not be for you alone. 26. this I deem dearest, the grace of teaching. 27. to the opening (of the mouth) to preach.

Ephes. vi. 19. Fol. 23[a]. 1. without connivance. 2. it is for teaching it I am in chains. 3. as it hath been preached best. 4. *uincula*. 5. so that ye may know that there are bonds upon me. 6. whether I have protection or no. 7. it is for this he has been sent. 8. because a multitude believe *Deo* etc. 9. they are (the) treasures of pious sons.

Philipp. xi. 1. 10. Here, then, he putteth not the name of apostle, for perfect is every one to whom (this epistle) hath been written, and reproving them is not necessary. 11. he (was) a pupil of his. 12. in union of Christ's Body. 13. it is shown that his prayer is not indolent[1] and that he is faithful *pro fidelibus*. 14. no one seems to me dearer than another. 15. because ye fulfil and preach (the) gospel *sicut ego*. 16. which has

[1] *etrantach* seems = *etar-antach*; cf. *antach* (gl. otiosa, gl. quieta), Goidel, 67, 71.

been preached to you. 17. unto this day. 18. this I deem trustworthy. 19. he will bear it with him to the end. 20. of separating body and soul. 21. as is meet for me. 22. a fair opinion of you. 23. I have a wish (to have) good testimony of you. 24. this is what I had. 25. fulfilling it and teaching it, this is confirming (the) gospel. 26. so that ye may be partakers with me. 27. it is God that knoweth the love for you that I have. 28. this to me is dearest.

Fol. 23b. 1. so that more and more, and so that better Philipp. i. 9.
and better, ye abound in love of God and neighbour. 2. in every perfect sense. 3. more excellent. 4. simple [and] desirous to fulfil (the) gospel. 5. through which life is eternal. 6. *uincula.* 7. since I am not afraid of teaching out of my captivity, the more will believe. 8. palace. 9. it is known even in the king's house as it is known in every one's house. 10. more steadfast with them now is teaching the gospel. 11. because I preach out of my bonds. 12. they are the more fearless, for they know that it is for some great glory that I endure this. 13. they have envy that I preach past them. 14. these are good. 15. for fair desire. 16. these are the same. 17. therefore I endure tribulations. 18. as if I had jealousy that my station (?) is taken for me so long as I am in prison. 19. affliction. 20. not from good will to me is it done. 21. so that I have (one) tribulation over another, to wit, my being in prison and my station (?) to be taken. 22. in every way. 23. whether through hatred of me, *ut pseudoapostoli.* 24. I deem it no tribulation provided every one preaches and meditates on Christ. 25. I will endure the sufferings *per uestram orationem.* 26. through the disposition of the Spirit. 27. according to the expectation which I expect. 28. through fulfilling and teaching (the) gospel. 29. if I am alive, it will be to teach (the) name of Christ. 30. sanctification of a multitude through me. 31. it is profit though it is this. 32. whether it be death or life. 33. which of them I shall choose. 34. this, first, is the desire that I myself have. 35. this seems to me better. 36. this is the second

strait[1] that constrains me. 37. need of saving you by instruction and teaching. 38. it is this that will be there. 39. but only. 40. so that ye may fulfil and so that ye may preach the gospel. 41. whether I be afar or anear, I hear nought save good news of you.

Philipp. i. 27. Fol. 23ᶜ. 1. because. 2. it is this that he likes to hear *sicut* etc. 3. both fulfilling and teaching. 4. yield ye not a foot *pseudoapostolis*.[2] 5. which causes perdition to them. 6. a cause of salvation to you is the enduring of the tribulations. 7. not only that ye may believe in Him, but that ye endure sufferings in his behalf. 8. (if there) be consolation of love. 9. (if there) be. 10. if there be bowels[3] of compassion. 11. be as I am in deed and morals. . . . . on this text, that is, to bring it against the aforesaid law, and against Paul it is brought like this, that is, this below is what has been heard and seen in His morals and deeds. *Aliter*, seek ye *implete gaudium* etc. this is my joy *si qua* etc. let it be in Christ if ye have any joy, and not against him like this. *Aliter*, on his hand it is done, that is, *in Christo* let it be in Christ etc. or if ye have all these, *implete* i.e. do what is said to you. 12. as I love you, let each of you love the other. 13. let not every one prepare glory for himself. 14. let him prepare it for another. 15. let every one seem nobler to another than to himself. 16. let him not regard the gift that has been given to himself, but the gift of his fellow. 17. not to Himself did He give glory, *sed Patri*. 18. in God's might and majesty. 19. knowledge *quod* etc. i.e. glory *Patri*. 20. every tongue. 21. not easy to hide it: the most know it. 22. this seems dearer to me. 23. this is what he seeks above, for it was not hard to you: *Deus enim* etc. 24. *Dei*, not for your merit. 25. ye shall have (the) reward of your labour. 26. without doubts. 27. be ye like the Father. 28. for it is among false friends[4] that ye are.

[1] *gobél* = O'Clery's *gobél* .i. *bél na fairrghe*; *gó*, gen. *góa* .i. *fairge* O'Cl. s.v. nim.

[2] The 'seodoapos.' of the MS. should have been extended (supra, p. 134) thus: seodoapos*tolis*.

[3] *inna* is, as Mr. Olden suggests, a scribal error for *inne*.

[4] lit. friend-foes.

29. in preparing glory for me on Doomsday. 30. it is manifest in you. 31. though I should go to martyrdom. 32. this is the offering.

Fol. 23[d]. 1. that I may send him. 2. my mind will be well, provided I hear good news of you. 3. *nisi Timotheum.* 4. not for jewels nor treasures hath Timothy loved you. 5. his own glory every one save Timothy seeks. 6. teaching. 7. for the present. 8. fighting against (the) Devil. 9. of whatever I need. 10. he used to love you. 11. he was in sickness, and this was a trouble to you: harder, however, to him on account of you *quam* etc. 12. death was near to him. 13. of his death. 14. your grief. 15. as you had joy before his sickness. 16. through your joy. 17. what was wanting of your perfection. 18. what I preached. 19. let the joy be in God. 20. I deem it not weariness: it is profit to you. 21. because they do it for glory of earth. 22. recutting *carnis*. 23. concision he says, that it may be the more dreaded; for unworthy is boasting therein; for even we boast not therein, although we underwent it at the legal time, *sed* etc. 24. circumcision. 25. lest it should be said, therefore he has been blaming circumcision because he has not been circumcised. 26. therefore he says this. 27. and I am not in circumcision. 28. I am not in circumcision and freedom, though this was easy to me. 29. if any one boasteth in freedom and circumcision. 30. it is well known (that) I am a true Israelite: at the proper time I have been circumcised. 31. one of the two pillars of the kingdom.[1] 32. racial this. Philipp. ii. 19.

Fol. 24[a]. 1. legal righteousness, that is, legal commands. 2. against law. 3. I have fought for it hitherto. 4. I was separating from them. 5. [not][2] more than this I deem their value. 6. so that this may be my gain, Christ. 7. here he shows that it is Christ's righteousness that sanctifies and not the righteousness of (the) Law. 8. form and shape of His death in us. 9. in any way. 10. for if we are Philipp. iii. 6.

[1] Cf. *leth-cholba flatha*, Ultan h. 9.

[2] *ni* has obviously been dropt or omitted by the scribe.

in death with Him, we shall be in a common glory with Him.[1] 11. so that I may be worthy of it. 12. it is only that little which I do of good. 13. I look not behind me. 14. the things I have not done hitherto. 15. what is before me. 16. prize. 17. this is a similitude which he has to a soldier who runs to the diadem of victory, that is, this is his custom, he counteth not what (part) of the way lies behind him, but (only) what is before him, until he comes past it (the goal), and reaches the crown. In that wise hath Paul been, and thus it ought to be with every one, that is, in constant penance till he attains to the crown, that is, to the heavenly reward. 18. besides this. 19. what I say. 20. let our part be with Him. 21. to that. 22. so that what we all understand may be the same. 23. do ye what I do. 24. be cautious as to that set. 25. a semblance of apostles on them, and they practise not their customs. 26. I have proscribed them to you. 27. it is a grief to me. 28. when they say it is the Law that sanctifies, and not Christ's cross. 29. for it is for food they preach. 30. that in which they boast will be shame and disgrace to them. 31. not so is this to us. 32. which he received. 33. so that it is in glory *post resurrectionem* like the glory of his body. 34. the might of (the) Godhead caused it. 35. own brother. 36. fulfilling, not teaching. 37. Peter's pupil: he, too, fulfilled it. 38. I say not their names here.

ilipp iv. 5. Fol. 24b. 1. be ye gentle to every one. 2. to give you what ye need. 3. let not what ye ask be contrary to your salvation. 4. peace is nobler than every feeling. 5. not equal is every benevolence, for perishable and unstable is every benevolence until he come to it. 6. from here to there. 7. being without sin. 8. liberality. 9. let it be godly if it will be. 10. let it be of the discipline. 11. (it is) not hard for you. 12. all the (things) that I have done in your presence do ye them. 13. if ye be in that wise. 14. not for seeking sustenance of you. 15. I am knowing; or it is little that (one) gives me. 16. I am content with

[1] Lit. if we shall be in co-death, we shall be in co-glory.

every thing. 17. I have learned[1] loss to me. 18. I have learned[1] abundance to me. 19. out of fellowship (?) ye bring offerings to us. 20. they gave us no offerings, that is, we have not accepted their offerings, because we did not deem their perfection sufficient. That (is), they gave nothing, we asked nothing. 21. everything has not been in its rule: ye, however, gave them because of your perfection. 22. twice only. 23. when I was therein. 24. not now to seek.[2] 25. what he brought from you. 26. because it was brought with joy. 27. he hath abundance. 28. a sign of peace and good will. 29. salutation to you from them all. 30. salutation to you from every one who is not there. 31. he of Caesar's household who has believed. 32. a taper-bearer.[3]

Fol. 24c. 1. because ye are faithful. 2. that is a sign of great love, his remembering them without ceasing in the prayer without ceasing. 3. He sees. 4. ye were called that ye might be in Christ's Body. 5. there was not *tantum* a pact of words, but there were even miracles to confirm it. 6. in fulness of knowledge of Christ's Godhead and Manhood. 7. it is not pleasant to recount it to you. 8. so that ye might take ensample from us. 9. in teaching and fulfilling the gospel. 10. he deems it too high to tell them to imitate God *statim*, but though slowly (?) this is what hath come thence. 11. awaiting (?). 12. in abundant sufferings. 13. your gladness[4] through grace of the Spirit in receiving it. 14. so that from you every one has taken example. 15. conspicuous is your faith in every place. 16. not pleasant to us to bear testimony of us nor of you. Ye yourselves give it however. 17. so great is the industry with which ye preached to them that ye might declare to them how we preached and came to you in the beginning. 18. since he has saved us from sin we are 1 Thess. i. 2.

[1] lit. taught myself.

[2] I take *de-chuingid* to be a mistake for *do chuingid*.

[3] *candlóir* from *candelarius*. The *acolythus* lit the candles of the church. But perhaps the glosser meant the *ceroferarius*, who walked before the deacons or priests with a lighted taper in his hand. Smith's *Dictionary of Christian Antiquities*, s.v. Acolytes.

[4] Something seems omitted at the beginning of this gloss.

sure he will save us *in futuro*. 19. it was not without sufferings and tribulations. 20. insults from every one. 21. in Philippi.[1] 22. was to you, though we have not been among you.

Thess. ii. 3. Fol. 24[d]. 1. I preach not for pay nor reward, *ut pseudo-apostoli*. 2. we have not taken earthly pay. 3. not for praise (is) what we have done. 4. not as men desired have we preached, *ut* etc. 5. It is He that knows how we preach. 6. we have not earned thanks from any one. 7. it was not for sake of asking your jewels. 8. God knows it. 9. we are messengers of a high Person. 10. as she makes every sound(?) to instruct her fosterling in every deed . . . . of us instructing a fosterling. 11. Question, does he deem *paruulus* and *nutrix* the same? It is not the same indeed: for it is the custom[2] of the nurse who makes a baby of herself teaching her fosterling, since she had a desire that he should not be in infancy nor birth[3]: '*sic fuimus uobis*' saith Paul. 12. in teaching it and in fulfilling it. 13. so that our souls may have the same glory; or for your sake in martyrdom. 14. to make ropes[4] at night to be sold for food and raiment for his household : to preach by day to save the souls of a multitude. 15. without causing loss to you. 16. as we have recounted it. 17. ye deem it certain. 18. how worthily. 19. as a father beseeches his son. 20. we have besought you. 21. as if it were heard from God. 22. no false opinion have ye : God's word is true. 23. who believed in the teaching of Jesus and the apostles. 24. of us. 25. so that they may fulfil. 26. we parted from you for a little while.

Thess. ii. 18. Fol. 25[a]. 1. if we should meet. 2. every adversary. 3. I say it is: it will be from your battle[5] that we shall have *corona* etc. 4. your perfection causes glory to us. 5. without tidings of you. 6. so that our servant may come with[6] tidings of you. 7. a teacher. 8. it is for this (purpose)

[1] lit. in Philippians.
[2] For the *berad* of the MS. I read *bésad*. The gloss seems incomplete.
[3] Something seems lost in this gloss. I take *nebud* to be = *neb-buith*.
[4] Here and in 26^b 17 infra, the glossographer confounded σκῆναι (tents) with σχοῖνοι (ropes). This remark is due to Prof. Tawney of Calcutta.
[5] a vestro *timore*, G.C.[2] 913. But *ág* is praelium.
[6] I take *ó* to be a scribal error for *có*.

he is sent. 9. . . . . . stable.[1] 10. let not my sufferings be a trouble to you; or though ye should suffer for Christ's faith. 11. ye are not ignorant. 12. it is to meet suffering that we have gone. 13. our being in suffering. 14. so that the apostles' faith might be the stronger to endure *tribulationes.* 15. beyond every one. 16. if perchance ye have been tempted (?). 17. if perchance your labour is vain. 18. a good testimony of us. 19. if it is the same to you. 20. it is for communicating it to you. 21. because tidings of you came to us, and good is your faith and your charity etc. 22. distress. 23. because it is perfect. 24. your perfection it is our life. 25. a great thing. 26. He sees you. 27. so far have we love for you. 28. beyond every prayer. 29. it is not a sight without profit then. 30. if aught is lacking in your faith, it will be healed *per* etc. 31. may God grant it to us indeed! 32. another prayer. 33. before us. 34. each of you *contra alium.* 35. as we have loved you, let each of you likewise love the other. 36. it is to abound in love. 37. in the going which He sees. 38. it is not a few that will come to us. 39. we have a prayer to you. 40. sense that has been preached to you. 41. *quam* has been preached to you.

Fol. 25[b]. 1. ye fulfil them because ye have knowledge. 1 Thess. iv. 2.
2. this is the sanctification. 3. according to their desire. 4. for it is thus to them. 5. he does not defraud in every dealing. 6. God will repay vengeance afterwards. 7. of the brotherly love. 8. *quam* mendicancy. 9. (there are) other things now which he blames here, namely, unsteadiness and indolence and mendicancy; he beseeches them, then, that these sins may not be with them. 10. an exhortation. 11. that ye be not on mendicancy. 12. that is the *honeste.* 13. an answer to others who denied a resurrection *mortuorum.* 14. this is the answer to the heretics: not easy (is it) to argue or to abide against him. 15. because. 16. he joins himself *hic* with those whom the judgment will find alive, and they will

[1] *arún* in this gloss is obscure. It seems also to occur in *arunméitse*, Aug. 66.

die[1] and arise in the same hour. 17. who sleep, to them their awakening would be very easy.[2] 18. sleep will not avail any one there. 19. in the sound of God Himself *ut* etc. 20. leaders. 21. their resurrection will be more primary. 22. with (the) dead. 23. into (the) clouds. 24. into the air. 25. let this be an encouragement to you, that ye will arise and reign with the Lord. 26. it will not be a time that will be a moment.[3] 27. an answer, this, to the minds of those that used to say what would be the swiftness of the resurrection.[4] 28. as he comes to seize his opportunity,[5] when he will not be seen and is not heard, even so God will come to judgment when his coming will not be expected.

1 Thess. v. 3. Fol. 25[c]. 1. . . . . . to us . . . . not certain when . . . . 2. it will not avail them. 3. a consolation[6] and an encouragement to them. 4. without your knowing (it). 5. without sins. 6. since we are children of day and of light, let us not follow these (sleep and drunkenness). 7. that is *spes*. 8. to us. 9. it is a fitting (?) answer (?) to us. 10. so that we may work deeds which cause salvation to us. 11. this, then, is through God's appointment. 12. whether we be in life, whether we be in death, let it be with Him. *Aliter*: it is of the waking *corporum* and of the sleeping *corporum*, lest they should suppose that it is to prohibit sleep *quando* etc. 13. because ye have resurrection and princedom. 14. it is this that ye do or go not back *sicut facitis*. 15. who are above. 16. beyond every one, for they are benefiting you. 17. do what they say to you. 18. all this below is a recapitulation. 19. the lazy folk that love to beg of every one. 20. it is this toleration which he mentioned before. 21. forgiveness. 22. for evil is the retaliation, good is the forgiveness. 23. Question: what

[1] *bebté* = *bebait* + *é*.

[2] Here the compar. *assu* seems used for the superlative.

[3] I think this gloss is intended for 'et sic semper cum Domino erimus,' 1 Thess. iv. 16.

[4] how speedily it would come.

[5] lit. danger. Compare the phrase *iar bhfagbháil baoghail fair* (having found it unguarded), Four MM. ed. O'Don., A.D. 1440, note (x).

[6] *donad*: cf. *co-dodonat*, 29[d] 21.

may be the prayer without ceasing? Not hard (to say): *dicunt alii* that it is celebration of the canonical hour,[1] *quod non est uerum.* Question, what may (it) be? Not hard (to say): when all the members are inclined to good deeds and evil deeds are brought out of them; they pray, then, to God *quando* etc. that is, they incline their eyes to see (the) good, *ut Iob dicit* etc. 24. every good thing which he preaches fulfil ye it. 25. this is the teaching. 26. the primary part of the mind *quo intellegamus, uel Spiritus sanctus* as hath been communicated to us. 27. without feeling vices. 28. God is faithful; what He has promised will be true. 29. I beseech you. 30. that it may be read out. 31. that ignorance be not to you all. 32. without exception.

Fol. 25^d. 1. what (will be the) time until Antichrist's coming. 3. a man who carries tapers. 4. he saith not *hic* 2 Thess. i. 1.
(the) name of apostolate, for every one to whom (this) has been written is perfect. 5. each of you loves the other *inuicem.* 6. in your perfection *in fide* etc. 7. strong is your faith in the sufferings. 8. endurance of sufferings to you, through which ye will have rewards: commission of sin to your fellows, through which they will have pain: it is those two things, then, that will be *in die iudicii* etc. ye are an ensample, then, of that through endurance of persecutions. 9. ye do not regret to support them. 10. it is certain, it is true. 11. O righteous ones! 12. as will be given to us apostles. 13. it will not be like unto the first coming. 14. He will visit them all, He will not protect any of them, those who heard Him not and transgress. 15. they will endure. 16. without intermission (?) of tribulation from His presence, but destruction. 17. from God's face (is) their destruction. 18. through giving rewards to them. 19. when he will bestow vengeance on sinners *et praemia iustis.* 20. ye believed the testimony which we testified unto you of doomsday. Or it was entrusted to us to bear testimony of you on doomsday. 21. we pray that the

[1] See the glosses on Secundinus' hymn, l. 90, Todd, *Lib.* Hymn. p. 22.

testimony which we give you may be good. 22. that it may be His will which ye do, or that your will may be good. 23. so that ye may have the work of faith in the power of faith. 24. for sake of, if ye expect Christ. 25. because we all have to go before Christ to have doom upon us. 26. not that He might like the slow shaking, but that it should not be at all. 27. so that ye should forsake the evangelical doctrine.

2 Thess. ii. 2. Fol. 26[a]. 1. though they say that doomsday is at hand. 2. this is dearest to me that ye hear. 3. from aught he said. 4. of full sin. 5. so that the fall of the Romans' realm may come, even the going of the realm from the Romans; or the going of the faithful into unfaith; or so that he whose name is *Discessio* may come, even the Devil, for *discessio et refuga* is a name for him. 6. he will say he possesses every power that belongs to God. 7. as if he were God. 8. who sits in (the) temple setting himself forth as Christ: or rebuilding of the temple will be wrought by him and he will preach the rites of the law of the Old Testament, and *Iudaei* will . . . in their seats and he will destroy (the) law of (the) New Testament. 9. do ye not remember? 10. destruction of the Romans' realm before. 11. ye know why He delays His manifestation, even that the time which has been foretold of Him may come. 12. though nothing will be seen that his work would not come,[1] for what He would do after coming his household doth it and his members do it: it is this that delays him. 13. while it holds. 14. on high that it be not remote. 15. provided all this be fulfilled. 16. Antichrist. 17. by the light of Christ's Godhead. 18. he will be contrary to God with His gospel. 19. they (the *prodigia*) all will be false. 20. he will perform false miracles and false signs, as wizards have done through him. 21. they will be turned into iniquity. 22. if they should receive it. 23. no excuse will help them in *hora iudicii quando dicetur ad illos: Cur non credidistis Christo?* "Not hard (to say), *quia non agnouimus Illum, et celauit humanitas diuinitatem eius.*" "Yet

[1] Something seems left out of this unintelligible gloss, which perhaps is on v. 6 not (as printed supra p. 150) on v. 7.

ye believed in the Devil though he had flesh around him." It is meet then, that they who have not received existence *in gloria Christi* should be in pain with the Devil. 24. God has elected you. 25. into the apostolate so that ye have taken example from us. 26. which ye have. 27. through our teaching. 28. so that ye be in glory with Christ. 29. *ostendit hic* the Threeness[1] *Filium* etc. 30. let your deed and your word be good, for it will be enough to stablish you. 31. from here beyond. 32. it is due *discipulis* etc. 33. into every one's heart. 34. seek ye for nothing else but the victory of teaching.

Fol. 26b. 1. who wish ill to us. 2. . . . . . all, they are 2 Thess. iii 2.
perfect. 3. it is manifest that they all are not perfect. 4. He is able to protect you. 5. we are trustful. 6. ye have fulfilled what we have preached to you. 7. so that ye may take example from Christ, as He was patient in enduring sufferings. Or so that ye should be patient in awaiting Doomsday. 8. we beseech of you. 9. to beg.[2] 10. restlessly. 11. not from us have they received it, they have not seen (it) with us. 12. ye are knowing therein. 13. that ye should take example from us, not in that manner there. 14. we were not restless in begging *inter uos*, we were not oppressive. 15. gratis. 16. unless we bought it with the fruit of our hands. 17. to make ropes by night, to preach by day. 18. so that we may be a pattern to you to take example from us. 19. we used to say it to you. 20. This is his penance. 21. I have adjudged their vengeance on them, that is, for them to be without food. . . . 22. in vices (?). 23. it was not on account of readiness to reproach you unless we should have heard evil tidings of you. 24. a seeking to know in what place among you there is good entertainment. 25. without asking aught of any one. 26. blame ye. 27. if perchance it be cause of salvation to him to expel him from the unity *fratrum*, for it is a shame to him. 28. let not his correction be hostile. 29. correct him not.

[1] Mr. Olden remarks that this gloss must have been taken from a commentary on a text in which (as in the Vulgate) there was an *et* after *Deus*.

[2] ambulante: Mr. Olden compares the Anglo-Irish 'walking to support myself.'

30. let there be peace to you from every one and to every one from you. 31. so that this may be below; it was written that it might be well known to them that in every epistle stands that special sign. 32. this below.

Coloss. i. 1. Fol. 26[c]. 1. He manifests *hîc nomen apostoli*. . . besides another thing in them. 2. Father and Son are at one in my going on (the) apostolate unto you. 3. as it increases and fructifies in you. 4. it is he who first preached to you. 5. in knowledge[1] of deity. 6. *ἀναγωγή*. 7. the knowledge of the divine mysteries. 8. so that your good deeds may be abundant. 9. in knowledge of God. 10. so that we may be in the Kingdom with Christ. 11. it is through Him that our sins have been forgiven to us. 12. a true image *Dei caeli, vel* etc.

Coloss. i. 17. Fol. 26[d]. 1. for He is ever existent. 2. so that is He who is a unique leader. 3. all the fulness *Diuinitatis* that dwelt in Christ. 4. for *crux* is a name for the act of the crucifixion. 5. that peace was made between the household of heaven and (that) of earth. 6. *spe futurae gloriae* that ye will have in heaven and which will be preached in the gospel. 7. so that ye may take example from us. 8. that which was wanting unto me of fulfilment of Christ's Passion, at that I am. This, then, is what is wanting of it, to go to martyrdom for your sake. 9. the seven things that have been prophesied of Christ.[2] 10. in the mysteries of the Godhead till I uplifted them *gentibus*. 11. that mystery uplifted (its) head. 12. so that they might have knowledge. 13. of the salvation of the race of men. 14. for not even heaven's household knows. 15. sciences and knowledges of God. 16. as Christ was perfect, so let him who is at one with Him be perfect. 17. I am contending with Him as to imitating His deeds and as to taking example from Him, so that I may attain equality with Him and that He may work with me in this. 18. good is His

[1] Here, as in 26[c] 9 and 27[b] 26, *etargni* is the locative sg. of *etargne*.

[2] Wisdom, understanding, counsel, might, knowledge, fear of the Lord, godliness, Isaiah xi. 2, 3—thus versified by Fothuth na Canoine:

Eccna, intliuct, comarle,
fis, nert, gaire gúr,
omun Fíadat for bith ché,
secht dana Dé dún. Harl. 1802, fo. 36.

share in it. 19. great is the solicitude that I have for you. 20. Colossians then, *in Laodicea* they are. 21. that they may console (them) lest they be sad for my bonds. 22. that they may have love towards every one. 23. that they may know the abundance of the grace that God has communicated to them, and that their understanding may be good. 24. the mystery of the salvation of the race of men. 25. for therein is wisdom, and every one is a knower according to knowledge of Christ. 26. for not more cunning is a philosopher than ye will be *si* etc.

Fol. 27[a]. 1. through your meditation on your perfection. Coloss ii. 5.
2. in belief in Jesus. 3. as hath been preached to you, observe. 4. in unity of His body. 5. apostles at first, you afterwards. 6. be ye strenuous in faith. 7. give thanks to God for every good that He does to you. 8. though he be cunning and eloquent in declaration. 9. which deceives in vain-glory. 10. for this is (the) usage of philosophers, to dissertate concerning elements, and to dispute over them, and not to believe what is declared of Christ. 11. Not for Christ do they preach, that is, they know not how He is, for thus He is, *quia* etc. 12. corporeally, i.e. the fulness of the Godhead dwelt in His body. 13. Question, what may be Christ's circumcision? Not hard (to say): death and burial, these are they that effect circumcision from vices. 14. three waves over us *in baptismo*[1]; a space of three days to Him *in sepulcro*. 15. As there is co-sepulture to us, (so) there is co-resurrection, provided we believe in God's working. 16. there has been somewhat there that has been given. 17. death has been decreed to us. 18. (it was) not our advantage that has been there. 19. which He took away. 20. so that it is not at all. 21. so that it was drowned *in sanguine*. 22. He won a victory from them. 23. through death of His own Body. 24. let no one judge you, that is, be ye not borne into the rites of the Law of the Old Testament, into their drink and their food, into their festivals and their sabbaths; but let your faith be perfect. 25. all that has been in the Old Law is a shadow of the

[1] Another allusion to triple immersion. See above p. 304.

New Testament. 26. *quasi dixisset*: nothing of this is meet for you, but service unto Christ. 27. though they say that visions are shown to them, and that angels come to them, believe ye (it) not. 28. restlessness causes not benefits. 29. not to be boasted in spiritual senses. 30. if ye have separated from desires through Christ's death, why do ye make close a friendship for them *iterum*?

oloss. ii. 22. Fol. 27[b]. 1. because they decay, i.e. there was a perishing. 2. not without labour to body. 3. it is not in banquets nor in . . . . does he concern himself. 4. in the happiness of the glory. 5. in the glory. 6. if Christ be your life, ye will have[1] glory with Him. 7. in the place wherein He is. 8. these are the members of the old man, and this is the old man himself, even the totality of the vices. Each of them, then, is a member, and the collection of them is (the) body. 9. as idols are served, so service is rendered to riches. 10. meditation on sin. 11. put from you the heresy *uitiorum*. 12. let not each of you utter[2] a lie about another. 13. so that we shall be in Jesu's form, to wit in unity of His Body. 14. he deems none of them more distinguished than another. 15. provided he believe in Christ's Godhead and Manhood, he will have all the gifts and all the testaments. 16. take around you this raiment of dear sons as ye are dear sons,[3] i.e. *uiscera*, this is the garment that he mentions. 17. forbearance to every one as regards his comrade. 18. what ye have committed (?) among you. 19. mutual forgiveness. 20. above them, or beyond all the *praedicta*. 21. of unity among you mutually, or between you and God. 22. to you towards God and to God towards you. 23. to be in unity of Christ's Body. 24. give ye thanks to God. 25. let it be a residence: let it not be a bit of a visit: this, then, is its residence, teaching it and fulfilling it. 26. in knowledge of God. 27. this then is what he teaches *hîc*, that every one should understand what he sings, so that the sense which is in it be clear to him and that he may make clear to every one what he has heard.

[1] *robia = ro-b-bia.*
[2] lit. deliver.
[3] *maic cóima*, here we have a Middle-Irish nom. pl. masc. of the adj. *cóim*.

Fol. 27[c]. 1. in fulfilling Jesu's commandments and in calling on His name. 2. giving thanks unto God for your salvation through Him. 3. let the readiness be *in Domino.* 4. because these are *subditi.* 5. bitter. 6. through correction with acerbity (and) without faults (on their part). 7. mournful. 8. *hic* he teaches *seruos oboedire et seruire dominis,* lest *domini* should say 'our servants were obedient to us before the Faith had come: they afterwards became disobedient.' It is not pleasing, then, to say that,' saith he, 'for not to teach disobedience hath he gone.' 9. it was not when ye should be before (His) eye *tantùm* that ye should do the will of your Lord. 10. in desire, that is, let it be for a divine reward. 11. for vengeance on you unless ye are obedient, for He knows whether it was from (your) heart or not. 12. ye will have[1] the heavenly heritage in reward of your prayers. 13. he will suffer vengeance for his evil deed. 14. he who is disobedient, or he who does not fulfil what is said to him, he shall suffer vengeance therefor, that is, whether the lord do it to his servant, or the servant to his lord. 15. both free and unfree, both servant and lord. 16. the correction of the lords, this, that their power over their servants be not excessive. 17. ye are servants, then: your lord is in heaven. 18. this is the service to the Heavenly Lord, and it is to them all that he says this. 19. with prayers for themselves. 20. so that we may have the victory of teaching, through which many are saved. 20. so that we may manifest (the) mysteries of (the) Incarnation and of Christ's Birth and of his Passion. 22. therefore am I a captive, because I preach that mystery. 23. without connivance. 24. in the teaching of the divine mysteries to them and in not pestering them by asking aught of them. 25. heathen. 26. *extra Ecclesiam.* 27. the time that ye have wasted[2] (?) through your evil deeds, ye redeem it not through your deeds in the time *Noui* (*Testamenti*). 28. let your word give the grace of the Spirit to every one through the perfection of your teaching. 29. so that you may adjudge Colossians iii. 17.

[1] *ropia* = *ro-b-bia.*

[2] I take *fo-ru-bid* to be the 2nd pl. of the perfect act. of *fobenim* succīdo.

the answer proper to every grade and to every age. 30. his service is steadfast. 31. serving God. 32. for this. 33. so that ye may know tidings of us. 34. so that ye may also know tidings of me, and that you may not be mournful at my captivity. 35. it is together that he was sent. 36. both my bonds and those to whom I preach.

Colossians iv. 10. Fol. 27^{d}. 1. your salutation from them. 2. a relative. 3. which I preached to you. 4. of the Jews are they. 5. a-teaching. 6. of yourselves is his race. 7. he prays God for you constantly. 8. I bear witness that he hath a great love[1] for you. 9. he loves you all. 10. *dicit hic* the name of the profession which he practised at first. 11. have peace towards them, love ye good men. 12. all their household. 13. when this epistle has been read out to you it shall be taken from you *Laodicensibus*, and the epistle which is written to them shall be given [to you] so that it may be read out to you. It is shown *hic* that nothing was yet[2] written to these, and what was (the) writing to them. 14. so that ye may read out. 15. a teaching to every one. 16. so that it was a notary who was writing hitherto.

Supra, p. 162.

FIRST EPISTLE TO TIMOTHY.

1 Timothy i. 2. 17. argument. 18. this is special to a pupil *quia* etc. 19. It is more urgently I beseech God for thee as I besought thee about staying in Ephesus though this was urgent. *Aliter* etc. it is an intermediate text[3] that there is between them. 20. it is for this that thou wouldst have remained. 21. genealogies and origins of tales. 22. an end is not brought out of them. 23. who go to every man about another. 24. they produce not edification of faith. 25. this is better than everything. 26. this is the place wherein it dwells. 27. from the three things which he mentioned before.

[1] As Mr. Olden remarks, the 'multum laborem' of the text represents the reading πολὺν πόνον, whereas the gloss represents the reading πολὺν πόθον.

[2] Perhaps *cedacht* (which occurs also in Sg. 158, n. 4) may be = *cadecht* (gl. nondum) Ml. 19^{b}. 4, *catecht* (gl. nondum) Ml. 30^{b} 15; *cidecht* Sg. 148^{a} 9 and *cadacht*, Stowe Missal 17.

[3] Between v. 3 and v. 18: cf. teistemain medhonach liubuir Matha, Book of Lismore, 37^{a}. 1.

Fol. 28[a]. 1. so that they may be making law with kings. 2. not meet (is) what they say. 3. the Law was brought, not to take vengeance on the righteous, but it is to correct the guilty. 4. he who slays his kindred. 5. to the torturers. 6. to perjurers. 7. that I may preach His glory. 9. I was reproaching them. 10. so that I have been healed *de peccato*. 11. a recapitulation this, or it is the title of that which is ahead. 12. it is well known it is this that saved me. 13. so that it was an example of every one's salvation. 14. patience towards my sin and afterwards my salvation. 15. a king of the ages. 16. it is just to praise Him. 17. without any end; for it is unlimitedly that He bestows His benefits. 18. as hath been preached to thee at first. 19. thus will thy warfare be good. 20. they separated from it. Their names are mentioned lest any one should take example from them. The Alexander there (mentioned) was an artizan *ut* etc. 21. *poenitentiae* or to madness, it is not the madman who is reproached[1] (?) for he does not understand[2] (?). 22. general love (is) that. 23. provided there be *quies et tranquillitas regibus* we too will have those two things and *pietas et castitas* therewith.

Fol. 28[b]. 1. Question, why are not all saved if He desires, 1 Timothy ii. 4, *quia* etc.? Not hard (to say): because no one is constrained against (his) will. Or it is *pars pro toto*, for there is neither race nor language in the world of which some one was not saved. Or those whom He desires to save are they whom He has saved *tantùm*. 2. as He is (the) one God *omnium* He desires (the) salvation *omnium*. 3. between Himself and men. 4. who gave Himself on (the) cross. 5. for salvation of every one. 6. which was given as a testimony of Him in that time at which the redemption *per crucem* came to pass. 7. this is the mystery of that testimony which I preach. 8. without disputing. 9. an adornment which is proper for faith. 10. braided. 11. what is becoming, to wit, modesty and chastity. 12. let her not ask aught

[1] *frićicńdar* is probably cognate with *écnach*, *écndach*.
[2] *irmadadar* seems 3rd sg. pres. indic. of a deponent.

in ecclesia, sed etc. 13. unless it be her children. 14. it is not she who is leader. 15. for the man is enough to speak for her. 16. the man is elder and is stabler *quam mulier.* 17. in that wise then hath she salvation, bearing children. 18. which he says below. 19. let him do a bishop's deeds. 20. these are a bishop's deeds which he mentions below. 21. before receiving orders, after baptism. 22. in receiving every one. 23. so that he be skilled in knowledge and wisdom. 24. he drinks not wine until he is drunk. 25. he has no quarrel with any one. 26. not avaricious. 27. his children according to his will. 28. unless he correct his household when he is without orders,[1] it is not proper for him (is the) leadership of a multitude. 29. not a novice. 30. lest the vengeance which came upon the Devil after sin should come upon him. 31. so that every one may bear witness concerning him that orders are meet for him. 32. from the lay-folk[2] amongst whom he has been (as to) what sort are his morals. Let him well care for his household before taking orders[3]; more notorious is talking afterwards.

1 Timothy iii. 8. Fol. 28ᶜ. 1. Let not what they say and what they think be different: or (*bilingues* means) the evil-speakers. 2. they shall not sell the divine gifts for the worldly gain. 3. for they are teachers of (the) faith. 4. let testimony concerning them be given before they are ordained. 5. for there were deaconesses there at that time. 6. this is before ordination. 7. if they fulfil their orders: or *apud plebiles* if they have corrected their household. 8. it is proper to confer a bishop's rank upon them. 9. take heed of my coming.[4] I shall soon come. 10. I know not my goings as regards this. 11. that thou shouldst teach and partake.[5] 12. it is that[6] which angels knew, for he was

[1] i.e. unordained.
[2] or perhaps, 'from the heathen.'
[3] lit. 'before (the) coming of rank upon him.'
[4] *fomentar* here, as in 30ᶜ 2, seems to be 2nd sg. imperat. of *fominiur*. Ebel (G.C.[2] 451) gives it (with a 'fortasse') as 2nd sg. redupl. praet. Another instance of a deponential imperative is *agatar* (timeant) Ml. 109, cited by Nigra, Glossae Hib. Vet. Cod. Taur. 33. Compare Lat. *sequitor* (follow thou) and *secuntor*.
[5] scil. of the Lord's Supper.
[6] The mystery (*rún*, fem.) of godliness (sacramentum pietatis).

in the kingdom over these. . . . or it appeared to us from angels on the night of the Nativity. 13. through unfaith. 14. though it is most certain[1] that this happened, there will be a time when it will be disbelieved and denied. 15. it is this which separates them from it. 16. in hypocrisy different is what they teach and what they do. 17. branded or burnt. 18. so that there may be thanksgiving to God through them *a fidelibus.* 19. if it is received with perfection of faith and thanksgiving. 20. through the grace that is repeated before dinner. 21. if they be these words that thou teachest. 22. which thou hast heard from me. 23. old tales of the Law which false apostles declare. 24. avoid. 25. not for long is the beauty of the body.

Fol. 28^d^. 1. it is good here and there. 2. which he 1 Timothy iv. 8. says below. 3. it is worthy of preservation. 4. it is this which is our state.[2] 5. these are the special favourites of the king. 6. so that every one may take example from thee. 7. that thou mayst understand what thou hast read, that is, in fulfilling it and in teaching it. 8. encouraging a multitude in faith. 9. when orders were conferred upon thee. 10. in fulfilling it. 11. so that every one shall know thy perfection, so that every one may take example from thee. 12. to fulfil it. 13. so that thou mayst teach it. 14. to fulfil it and to teach it. 15. it will be salvation to thyself. 16. every one who shall hear thee a-teaching. 17. as He is. 18. the elder women. 19. as these did nurture her (so) let her show piety to them. 20. so that she may be perfect. 21. of his[3] own household. 22. if there be anything for which *vidua* has children or parents, these children and the parents are to be blamed when they do not take care of her. 23. that believer is worse than an unbeliever. 24. this is the widow whom it is just to maintain in the Church by reason of (her) age and morals. 25. when she was among lay-folk. 26. these are the morals that bring her

[1] I take the compar. *demnithir* to be here used for the superlative.
[2] lit. 'which is to us.' Compare supra 21^c^ 9.
[3] *ammuintire* seems a scribal error for *amuintire.*

into the Church. 27. *quando fuit* among lay-folk. 28. if she has received guests. 29. if she did this from humility. 30. if she attended prisoners. 31. if nothing of good was wanting to her actions while she was among the lay-folk, it is just to receive her into the Church.

Timothy v. 11. Fol. 29a. 1. who are wanton. 2. when they marry. 3. these are the manners of the widows who evade the faith. 4. visiting and being without doing aught. 5. women's talk. 6. it seems to me better than to receive them into the Church. 7. that there may not be blasphemy of the divine grace through their sin. 8. they went again to worldly desires. 9. so that they may provide their livelihood. 10. lest their maintenance in the Church be necessary. 11. fulfilling what they teach, and food and raiment to them. 12. they that preach and teach God's word. 13. this is an example from the Old Law to confirm (the doctrine) that it is just to victual and clothe the clergy and readers.[1] 14. just is the reward of his labour to every one. 15. to fasten a sin or transgression upon him. 16. unless the two laws—*uetus et novum*—fasten a sin upon him, or the three laws, to wit, *naturae*, etc. this then is a reproach[2] unless he fulfils it. 17. let the folk who knew his sin know his reprimanding. 18. the folk who heard it. 19. I beseech. 20. thou shouldst not confer orders on any one without knowing him previously. 21. to south or to north, unless it be done by good counsel. 22. thou shouldst not confer orders on any one until thou shalt know his fitness for those orders. 23. for if he on whom thou conferrest orders is a sinner, his sins cleave to him who confers the orders. 24. lest thou have an accession of illness. 25. enjoy. 26. for the disease of thinness[3] is on thee. 27. for thy infirmity continually. 28. thou shouldst not confer orders on any one *causa* of his sin or of his good deed: for there are some whose sins are known before their ordination,[4] others (whose sins) are known afterwards. He will be judged, therefore, on Doomsday. 29. there are virtues that

[1] lit. the folk of grade and reading.

[2] I suppose *comain* to be a scribe's error for *comainsem*, supra 11d 6.

[3] *eclis* for *éclis* gen. sg. of *éclas*, the opposite of *clas* 'fat' (Windisch).

[4] lit before grade shall go upon them.

are manifest.[1] 30. the other good deeds are known long afterwards. 31. it is very difficult to conceal the good.

Fol. 29b. 1. the correction of the slaves this below. 1 Timothy vi. 1.
2. lest it be said our slaves have been obedient to us until the faith came, and then they are disobedient. 3. which I preach. 4. He is haughty and he is ignorant. 5. he puts questions to every one and he likes not what is repeated (?) to him. 6. mutual contests with bitterness. 7. to each against the other. 8. mutual questions. 9. each gives judgment on the other. 10. mutual complaints and disgraces. 11. no one who does that has sense. 12. they say that God's will is to be done for sake of gain. 13. a sufficiency of food and raiment is what he would bestow *tantum*. 14. we brought no provision into this world with us. 15. we shall take nothing out of it then. 16. the way that He gifted us. 17. let us be thankful, this is our good counsel. 18. it is putting a hand on unhappiness to be feeding covetousness. 19. that is the net wherein the Devil takes *peccatores*. 20. there is always desire. 21. to death. 22. they separated from (the) faith. 23. it is love to them.[2] 24. it is juster for thee.

Fol. 29c. 1. which there is for thee in heaven. 2. so 1 Timothy vi. 12.
that thou mayst display it to Him[3] on the day of death or of doom. 3. as hath been prophesied. 4. *hic* is shown the might of the Person who will come to them; that He is the greater is understood. 5. it is a fitting[4] . . . to Him. 6. with an apostle's power. 7. it is He who is the well of the treasures. 8. so that their provision[5] in heaven may be good, and that they may be in union with Christ's Body in heaven. 9. thus is its preservation. 10. severance[6] from sins and worldly desire. 11. imperfect mutual questions. 12. beyond faith. 13. who have fallen away.

[1] *soilsi* is perhaps a scribal error for *foilsi*.

[2] Or if we take *bid-* (for *bith-*) to be the first element of a compound, 'eternal love.'

[3] 'donec ei succurres,' Ebel G.C.[2] 880. But *tarilbæ* is = *do-ass-ro-selbae*, from *doaisselbaim*.

[4] In *tre-thenc*, the *tenc* is obscure: the *tre-* is the form of the numeral 'three' in composition: it here refers to 'gloria, honor et imperium.'

[5] *fuirec* = O'Clery's *fuireag* .i. *ollmhughadh*.

[6] *etercert*. Ebel, G.C.[2] 248, renders this by 'interpretatio,' the usual meaning, but one which here is unsuitable.

pra, p. 173.

SECOND EPISTLE TO TIMOTHY.

'imothy i. 1. Fol. 29[d]. 1. not without God's counsel though. 2. my deeds are not at variance with my orders and my calling. 3. of all my pupils. 4. *Dei et* of Him to every one. 5. I myself. 6. since my clan and my kindred have existed, it is worshipping God; I too am at it. 7. praying God for thee continually. 8. it were much to me if thou wert not separated from me. 9. when thou remainedst after me thou hadst no . . . . 10. provided we meet[1] (?) 11. in thy grandmother. 12. this is her name. 13. I know thy faith is perfect: it is thy natural right, moreover, for the faith of thy mother and of thy grandmother was perfect. 14. I am sure that thou hast it. 15. if it sleeps a little through fear of sufferings. 16. that we should be timid in sufferings. 17. that is the triad which endures (power, love, discipline). 18. have thou no shame to teach Christ crucified. 19. be not mournful though I abide in prison. 20. both fulfilling it and teaching it. 21. it is not hard for thee after the strength of the Holy Ghost. 22. because it remained for us to be in union with Christ's Body. 23. after the manner of a prudent man who buys land for his children even before he has children, it is thus that He purposed[2] our salvation even before we existed at all. 24. how life and immortality are to be attained. 25. this is my rank. 26. because I am the teacher of the gentiles. 27. I have no shame though I suffer them. 28. that he is an ordained person. 29. he had God who committed and preserves it for the grace that there is in him; or it is he that committed to God the reward that there is for him in heaven, and it is God who preserves that through his deeds.

'imothy i. 13. Fol. 30[a]. 1. fulfil it *sicut audisti*. 2. which heal body and soul. 3. their names are mentioned that they may

[1] cf. nímárulaid, Fled Bricrenn, § 71.
[2] 'perfecit,' Ebel G.C.[2] 454.

have shame. 4. to the household. 5. before my captivity and in my captivity. 6. he deemed my friendship no shame although I was a captive. 7. because he was *sollicite.* 8. thou knowest better what good he did unto me. 9. strengthen thyself. 10. it has not escaped from thee. 11. they who have heard the doctrine, and the dead, are the *testes* which I have brought to confirm my doctrine. 12. preach to them. 13. they will become faithful through that teaching. 14. in teaching and fulfilling. 15. because, indeed thou art *bonus miles.* 16. provided there was nothing on (his) conscience. 17. he gives them, then, the similitude of the worldly warfare *hîc.* 18. this, then, is the *legitime,* to separate from the gain of the world and to do God's will. 19. so that thou mayst understand them. 20. to answer those who deny (the) resurrection. 21. as I preach. 22. so that I am in bonds and in prisons. 23. though I be in a prison and in a bond. 24. that they may take example from me. 25. through my pattern. 26. salvation with glory in consequence thereof.

Fol. 30ᵇ. 1. in sovranty. 2. in making true what He promised, even vengeance upon us unless we believe. 3. . . .[1] not true what He promised. 4. thou beseeching every one as to its fulfilment. 5. quarrels and questions. 6. no profit to brawl.[2] 7. it is, however, good for this. 8. so that thou mayst not have vices. 9. a workman. 10. let not thy deeds make void[3] what thou mayst say. 11. philosophy and dialectic. 12. they effect nothing else. 13. like a swelling or gangrene. 14. this they deem the resurrection: sons after their fathers, or God's people out of bondage. 15. it has not yet moved. 16. knowledge to Him of His household. 17. teaching repentance lest the heretics say, 'because it is *in contumeliam* to us we will not be at repentance. 18. the Lord will abide therein. 19. provided he cleanse himself by repentance. 20. youthful things. 21. of 2 Timothy ii. 12.

[1] What is *dul* here? Can it stand for *du l(abrad)* (to say)?

[2] I conjecture *bóu* to be dat. sg. of a verbal noun cognate with Lat. *bovinor*, *bovo* and Gr. *βοή*, *βοάω*.

[3] I take *erassiget* to be = *erḟássiget*.

pride and restlessness. 22. this is better. 23. as these are benevolent, be thou benevolent, or have thou benevolence towards them. 24. as heretics and false apostles do. 25. therefore it is to be avoided. 26. it is not proper for a bondslave of God[1] to be at strife. 27. gentleness to every one, both friend and foe, *ut 'Beati mites.'*[2] 28. apt to teach.[3] 29. for no error[4] (?) is weakness (?) in reproaching. 30. if peradventure they should repent.

Timothy ii. 26. Fol. 30c. 1. to satisfaction. 2. take heed of this. 3. to body and soul. 4. they will love nothing but what is their will. 5. towards God and man. 6. slandering every one. 7. on everything. 8. bitter to every one. 9. towards any one. 10. headstrong. 11. more they deem love of their desire than (love) of God. 12. they say it is God's will that they teach, and it is not it that they do. 13. that they may deceive every one through them, for these are good at seduction. 14. they commit every sin through their seduction. 15. continual learning to them. 16. because each contends with the other. 17. two Egyptian wizards who were contending with Moses; and he counts it not Law, but an old story of his own, for he was skilled in all antiquity. 18. corrupted (is) their mind. 19. false their faith. 20. they shall proceed[5] no further. 21. every one knows their deeds and their errors as they were. 22. to take example from all down here. 23. they with whom God's will is a desire,[6] it is necessary for them to endure persecutions in the world. 24. this is the *pie uiuere.* 25. they will become worse and worse. 26. evil themselves. 27. every one who shall connive[7] at them.

Timothy iii. 16. Fol. 30d. 1. which was breathed into patriarchs and prophets and apostles. 2. teaching of righteousness. 3. I beseech. 4. for his kingdom. 5. it is this that is besought

[1] *mug Dé* = W. *mew-dwy* 'hermit.'
[2] Matth. v. 4.
[3] *sochoisc* seems intended for 'docebilem.'
[4] *aill* must mean something like 'mistake.'
[5] I take *nimmerat* to be = *ní+imbérat*, the redupl. fut. pl. 3 of *imberim*.
[6] Perhaps the glossographer has dropt the words *do dénum* after *dæ*. If so, translate, 'They who have a desire to do God's will.'
[7] Here (as in 6c 1) *conéit* is the act. s-fut. sg. 3 of *conéitgim*.

there. 6. whether it seem good or bad to any one, preach thou to him. 7. Not welcome will they deem the teaching that saves bodies and souls. 8. these are the masters whom they will choose, those who declare to them their own desires. 9. the hearers. 10. to fables and stories of antiquity. 11. the time of offering me has come. 12. Paul's conflicts and battles at the ending (days). 13. it is this that remains, victory and glory to me *pro meo labore.* 14. no one's truth perishes with Him. 15. they will be cared for (?) *in bonis operibus.* 16. without separation. 17. to come with thee hither. 18. to teach. 19. a cloak . . . . *i.e.* a mantle or gown. 20. it is meet for thee that he come not with thee; avoid him! 21. an artisan. 22. who wrought much evil against me. 23. not an option but a prophecy. 24. he is not steadfast by thee.

Fol. 31[a]. 1. in my first teaching, *i.e.* by which I defended the gospel. 2. may God forgive it to them! 3. that He may receive me into His kingdom. 4. salutation to them is taken from me. 5. at instruction and teaching. 2 Timothy iv. 16.

EPISTLE TO TITUS.

Supra, p. 180.

6. my faith does not oppose the faith of those who have best believed in Christ. 7. not false was what he promised *hic* them: what *omnia* may be he declares. 8. He was in prescience. 9. the life which He promised, that is the Word, and He manifested it when it seemed to him seasonable. 10. it was entrusted to me according to His will. 11. which is between us. Titus i. 1

Fol. 31[b]. 1. I left thee (in Crete). 2. to our faith. 3. arranging the conferment of orders. 4. before ordination and after baptism: it is a more conspicuous saying then. 5. let not his children be lustful. 6. under their parents' power. 7. for it is a fault of his if his household be evil. 8. for not proper is sin with him. 9. given to much drink. 10. that he may scrutinise what he teaches to save every one. 11. then is his exhortation apt, when he fulfils it before teaching it. 12. which saves body and soul. Titus i. 5.

13. as far as this are the morals of the bishop. 14. who boast themselves in tales and old stories of the Law and of heathenism. 15. of Jews is this. 16. from faith into unfaith. 17. not proper for sanctification is what they teach. 18. so that they may get the world's lucre. 19. thou seest the testimony which their own poet gave, that it is meet to beware of them and to teach them. 20. they utter falsehoods from covetousness. 21. evil beasts who pour forth blood from cruelty. 22. gorged or greedy, *i.e.* at continual service of mendicancy or of dinners. 23. lazy. 24. on account of these four things. 25. they are corrected that they may be good. 25^{b}. tales and old stories and commandments. 26. mind, body, soul, thoughts, deeds. 27. unless their *mens* is pure *et* etc. 28. nothing pure. 29. their mind and their conscience[1] are defiled. 30. their deeds conflict with their words. 31. because they do not fulfil *quod praedicant.* 32. what is fitting to God. 33. after fulfilling it. 34. which saves body and soul. 35. delightful is a sober old man. 36. without sin.

s ii. 3. Fol. 31^{c}. 1. that which is not holy. 2. of themselves and not of another. 3. for drunkenness of old women is not befitting. 4. by correction. 5. a-lending and hiring. 6. in every lowly service. 7. lest it should be said, since they have believed we have not the counselling of our wives. 8. so that every one may take ensample from thy works. 9. these are *bona opera.* 10. that he may revere. 11. if we be in this wise, to wit, that we fulfil what we preach and that we be an example to every one. 12. let them not take away what is entrusted to them. 13. let them be faithful as to everything. 14. that whatever thou hast asked He may fulfil it. 15. let every one adorn Christ's doctrine, for[2] . . . . . his grace is behind every one. 16. it is for this purpose he teaches us. 17. we looking for. 18. there was something that was purified there. 19. in union with Christ's Body. 20. preach. 21. with an apostle's authority. 22. be not indulgent in proclaiming

[1] *a chocobus* seems a scribal error for *a cocubus* or *a cubus.*
[2] *ni col do* (no sin to him?) makes no sense and is probably corrupt.

his sin to every one. 23. whether they deserve it, or deserve it not. 24. meet is gentleness in the teaching. 25. for the Law forbade them not to us.

Fol. 31[d]. 1. we folk of the Law (hating) one another. 2. it is from great affection that taking of flesh came unto Christ.[1] 3. the taking of flesh unto Him. 4. not by works of (the) righteousness of (the) Law. 5. yet it seemed to us that it was righteousness. 6. not, however, for (the) righteousness of (the) Law did He save us, *sed*, etc. 7. to every one. 8. because they stand *in fide*. 9. these are not *utilia*. 10. they produce no profit. 11. let there not be . . . .[2] in admonishing him any further. 12. he does nothing for his admonition. 13. to stay after thee lest they should be left without a teacher. 14. for I have determined to be there this winter. 15. to teach them so that they may be skilful in teaching. 16. also our household if thou art. 17. as there is need to support the teachers, or as there is need for the perfecting of the good deeds of the teachers themselves. 18. a salutation to thee is brought from them. Titus iii. 3.

EPISTLE TO PHILEMON.

19. Philemon had a quarrel with him, and Onesimus then went to Paul in exile. Paul then wrote *hanc epistolam ut* etc. 20. candlebearer. 21. teaching and fulfilling (the) gospel. Supra, p. 185.

Fol. 32[a]. 1. to all thy household. 2. that it may become manifest and that every one may take example from it. 3. that ye may understand and that ye may fulfil every good. 4. that which I need. 5. I have this peculiarity. 6. for it is thus he is. 7. . . . . faithful. 8. as he is my soul. 9. I should wish him to be in my company because of his faithfulness. 10. in which I stand for the sake of the gospel. 11. but he would not remain with me unless it should seem good to thee. 12. that it should not be necessity Philemon 2.

[1] The gloss (p. 183) should be corrected thus: *isdoseirc moir* (*do*)*dech*(*aid airitiu colno do crist*).

[2] *tochthad* (=*tu-cathad*?) must mean something like 'waste of time,' and may be cognate with *caithim*.

which should bring me aught from thee, but that it should be free will. 13. perhaps, therefore, it will be the better, i.e. *ut*, etc. 14. to serve thee. 15. a brother this time, he is a brother to thee according to the flesh, *et* etc. 16. if thou takest me as a friend. 17. as if it were I myself that should go to thee. 18. if aught is owing to thee[1] from him. 19. debit (that) to me. 20. from what I shall be able: *uel in orationibus meis*: or so that I will not tell thee I owe thee aught, *i.e.* I will not say this and I will not argue (?) with thee. 21. thou art a debtor to me, and I will forgive this *pro* etc. 22. Yea, however, I will say, *ego* etc. 23. to receive him is a festival for me. 24. provided that thou make peace with him thou wilt do *quod dico*. 25. thou wilt do more than has been sent to thee. 26. at receiving Onesimus. 27. I know it was told to you that I shall come unto you. 28. We twain are in bonds for Christ's sake. 29. salutation to thee is taken from them all. 30. in teaching.

emon 25. Fol. 32b. 1. God's help (be) with you.

·a, p. 187.

EPISTLE TO THE HEBREWS.

rews i. 2. 2. not through many Persons, *sed*, etc. 3. they have the same form of Substance. 4. as it is He that is *splendor* and is *figura*. 5. than are the angels who ministered *ueterem legem*. 6. a true son of nature, not his choice. 7. in the day of the manifestation of the Godhead.

rews i. 5. Fol. 32c. 1. whether of the Godhead or of the Manhood. 2. with Him, then, are the angels. 3. for breathing salvation to every one. 4. to take vengeance on sinners. 5. not like unto the aforesaid. 6. in Thy creatures. 7. not like unto an angel's works is that. 8. that was not said to any of the angels. 9. form and kind, not *substantia*. 10. as a garment waxes old. 11. as one puts his garment from him. 12. that will not be to Thee. 13. it is Godhead that said this to Manhood. Then, indeed, will His enemies be under His feet when the dungeon of Hell shall be set over

[1] I take *manuddlegar* to be = *ma-nu-t-dlegar*. See infra at 33a 15.

devils and sinners. 14. under the power of the Manhood. 15. because it is the Son of the Godhead who ministered unto it. 16. lest we should lapse[1] into perdition in the manner of a swift stream. 17. so that its fulfilment was necessary. 18. present death. 19. through miracles. 20. God certified it by the four things (signs, wonders, powers, gifts of the Holy Spirit). 21. under power.[2]

Fol. 32ᵈ. 1. sinning. 2. a gloss on that which he said before. 3. just is this after (His) Passion. 4. it is a share of a cup, it was not eternal death. 5. that he should be made perfect. 6. saith the Son *pro*, etc. 7. to be under my power. 8. *apostoli* (are) united *hic* to the faithful. 9. death has been commanded to every one. 10. it is from them He received flesh, and it is they whom He hath redeemed *ut* etc. 11. but in sin *tantum*. 12. so that their sin hath been forgiven to them. 13. as He saved Himself (in temptation), He would save every one who will believe in him. 14. Moses too was an apostle because he was sent from God, but they are not alike. 15. he was not a betrayer. Hebrews ii. 8.

Fol. 33ᵃ. 1. how much! 2. He hath the house, then, and it is He that built it: a . . . man of his household was this Moses. 3. all the house, i.e. *plebs*. 4. yet besides being the house yonder, He is God. 5. he was a man of (the) household: good then . . . . humble: he was not a lord however. *Aliter*. Moses is a . . . in the house: it is he, however, that built the house.[3] 6. in his Father's house this (Christ) is a Son and He is a Lord. 7. in us (being) righteous. 8. of the gift of a reward to us. 9. so that we may attain to our reward. 10. provocation.[4] 11. they had a desire to know my power, and they had it (*i.e.* that knowledge) accordingly. 12. I hurt, deponentially, or, passively,[5] I have been offended. I was offended for that generation. Hebrews iii. 3.

[1] I take *torthissem* (=**tu-ru-tu-*(*p*)*etsem*) to be the dependent form of the act. s-fut. pl. 1 (with the particle *ro* infixed) of the verb (*du-thetim* ?) of which *tuitim* is the dependent form.

[2] here, as in 19ᵈ 11, *fo* governs the accusative.

[3] The obscurity of this gloss arises partly from the fading of the writing, partly from the use of the compendia hum̃ and dar̃, chiefly from my own ignorance.

[4] *tacráth* is intended for 'exacerbatione.'

[5] As Windisch remarks '*fodiusc̃*' should be read *fodiuscartach* (G.C.² 988) and '*futhes̄*' *fuchésad*.

13. in my wrath.[1] 14. they shall not enter. 15. take heed, O people of the New Testament! for somewhat of good was first done[2] to the children of Israel. 16. into (the) Old Law. 17. so long as the New Testament abides, do ye every good work.[3] 18. while it is said. 19. Joshua and Caleb. 20. because he was the leader of the expedition. 21. a gloss on the *fensus fui* above. 22. it was their burial-ground. 23. into (the) land of promise.

ebrews iv. 1. Fol. 33[b]. 1. because thus it was to him. 2. land of promise. 3. they had not what was promised to them. 4. because their faith was not perfect. 5. as they had non-entrance because of their unfaith, (so) we have entrance because of faith. 6. a rest to God after creating the elements; a rest to the people of Israel in (the) land of promise; a rest to the people of the New Testament *in regno caelorum.* 7. so that (the) name of rest is said here. 8. their sins were not forgiven them, but vengeance was taken upon them. Though ye, then, are sons of grace, if ye sin, (this) will not be forgiven you. 9. different days, different[4] times. 10. after Moses. 11. this is the *supradictum.* 12. *Ναυη* (LXX.). 13. for it was not fitting if it were the true rest that Joshua son of Nun had caused. 14. after this rest then. 15. whether to them or to us. 16. that what has been said against others may not be said against us. 17. junction of his Godhead and his Manhood. 18. as far as the difference which is between them. 19. how, then, *anima et gratia Dei* are distributed *sermo Dei scit.* 20. let us be like unto our leader and our priest. 21. who would not be skilled in our faults.

ebrews v. i. Fol. 33[c]. 1. men ordain him. 2. because he is infirm like every one. 3. it is not he himself that confers orders upon him. 4. he is His priest. 5. not his own Manhood ordained him, but (the) Godhead. 6. because he is God's Son. 7. His obedience was known by His sufferings. 8. in every fair deed. 9. this is his kind of man. 10. His difference from

[1] Here i*n* is an obvious scribal error for i*m*.

[2] I suppose *cedduronath* to be for *cét-durónath*, as *manuddlegar*, 32[a]. 18, for *manut-dlegar*.

[3] Perhaps we should read *gníd cách de*[*g*]*gním* (let every one do a good work).

[4] *sain* is probably a scribal error for *saini*.

priests of the Old Law. 11. infirm. 12. it is this that causes it. 13. the alphabet of piety *et fides* i.e. *ruda documenta fidei* i.e. ye are in faith. 14. this is your kind. 15. (it is) pottage that is meet for you, not food that is solid. 16. (it is) reasonable for him though he be ignorant.[1] 17. solid doctrine. 18. good (is) their discernment: perfect their senses. 19. ye, however, are knowing therein.

Fol. 33[d]. 1. faith has not been preached. 2. of the washings. 3. of conferring orders. 4. your resemblance to earth. 5. that He should be unmindful of the good deeds ye have done.[2] 6. the brotherly love that ye had. 7. at that ye are still. 8. which has taken place hitherto. 9. than Himself. 10. when God promised Abraham that good thing, He sware by Himself, for there was no one nobler by whom He could have sworn. 11. shall I bless thee? 12. surely (I will). 13. land of promise. Hebrews vi. 1.

Fol. 34[a]. 1. His oath. 2. down every anchor is cast: up we haul it. 3. this is a testimony *de Melchisidech*; *sacerdotes*, etc. 4. so that every brother be *post alium*, i.e. it is just that he be compared to Christ, *pro* etc. 5. how much older in age he was *quam Abracham*. 6. it is from their brethren they receive *decimas*, not the same as Melchizedek. Hebrews vi. 17.

[1] I read *deithbeir dó ceith aneola.*
[2] I read *bed* (*neb*)*chuimnech*, and (*n*)*deg*(*g*)*níme.*

B. THE CARLSRUHE GLOSSES.

1. THE GLOSSES ON S. AUGUSTINE.

(Suprà, pp. 195–204.)

Fol. 1[a]. rejection *fidei Trinitatis.*

(The) righteousness *apostolorum et omnium iustorum* is a reproach *mundo.*

The judgment that went upon (the) Devil is that which will go upon them.

Fol. 2[d]–fol. 35[b]. 1. the spaces that are between the seven planets, these are the heavens which are mentioned here. 2. I have endured. 3. that. 4. why? 5. he would do. 6. after. 7. from whatever part. 8. from. 9. I have known. 10. (the) place I obtained. 11. when he teaches *unam* etc. 12. apparent. 13. after its purification. 14. the attention. 15. to contemplate God. 16. from him that knows. 17. two things whence is *intelligentia* etc. 18. as much as it well can. 19. *sensus* deceive not (lit. deliver not a lie concerning) the soul. 20. the laws which we have expressed above. 21. my hope is the greater of that which thou hast said, for I make up my mind to know everything this time. 22. my own well-being and the well-being *amicorum.* 23. without joy. 24. usage-doer.[1] 25. so much of the dowry. 26. to cause thee indolence. 27. of children. 28. though one does it for sake of children and not for lust, it is *periculosius quam felicius.* 29. these are

[1] *bés-gnéthid* is a mere etymological gloss representing *mori-gera.* Zimmer.

they that thou hast confessed.[1] 30. offered. 31. desolated. 32. I am kept in suspense. 33. not only do I not envy. 34. not by virginity *tantùm*, but it is (also) by repentance and by the law (lawful state?) of matrimony. 35. as is the well-being of every one, and his firmness. 36. to the desirous ones. 37. after the likeness of the corporeal things (is the) order in the things in this wise. 38. we lifted up. 39. lazy. 40. although I have grown. 41. these are what I cannot (do). 42. I oppose not. 43. if the judgment that is *in mente* be true. 44. differently is it shown *sensibus* and as it is afterwards. 45. if perchance they do not waver. 46. if perchance thou hast not confessed. 47. every soul after the other. 48. dost thou confess? 49. with herself. 50. who are mad. 51. are designed. 52. are formed. 53. or through resilience. 54. (as) there is *in uisu*. 55. of the blackbird. 56. that they are. 57. we smell. 58. I shall not become weary. 59. when they shall have been seized (?) *a nobis*. 60. so that it may shut up. 61. nothing is produced by unlike causes *nisi falsum tantum*. 62. as we have said, the stones that are in unison with the earth. 63. which are in the sea. 64. also the buffooneries. 65. not more do they who are in *secundo genere* . . . . . those who watch *et* etc. 66. So far as this he cannot. 67. buffoon. 68. that was a *uera pictura*, and these were deceptive kine. 69. it is necessary for whomsoever professes the art of grammar that he should collect all the formations. 70. definition of *fabula* and *grammatica*. 71. to dialectic. 72. he continued not indeed. 73. no. 74. distributed *in species*. 75. (it is) not grammar *tantum* that it is desirable to prove *per dialecticam* to be *uera disciplina*, but that all the disciplines are true *per dialecticam*. 76. it avoids us not. 77. it is long since that was known to us. 78. maybe thou wouldst say that *animus* is its name though it should die. 79. it is not *animus* if it die. 80. thou suffocatest. 81. as. 82. they waver. 83. I will resist. 84. It is a shame, to shun the King of Righteousness and to be friends with the Devil. 85. material.

[1] *adromarsu* is a scribe's error for *adrodamarsu*. Compare infra gl. 46, gl. 99.

86. fan. 87. a shingle-roofed house. 88. greatly to be estimated. 89. to which it is not clear.[1] 90. against misery or against sorrow. 91. the wrestlers. 92. of the forearms. 93. outlined. 94. the muscles (?).[2] 95. of the mighty champion. 96. struck against,[3] i.e. into some other's breast. 97. bowstring. 98. well able to see. 99. I have confessed. 100. a little before. 101. whithersoever. 102. no. 103. as. 104. which of the two? 105. I should resist. 106. pertinacity of the contest. 107. as. 108. because. 109. dun. 110. eloquence.

[1] I follow Prof. Windisch in reading di[a]nachfollus.

[2] With the 'nodos . . . lacertorum et descriptos toros' of the text, cf. 'o lacertorum tori!' Cic. Tusc. 2. 9. 22.

[3] *insarta* is the pret. part. pass. of *inessurg* or *inessorgim*, Thurneysen.

C. THE GLOSSES ON THE CARLSRUHE PRISCIAN.

(Supra, pp. 205–209.)

Fol. 1[a]. 1. Since I have brought only what was necessary. 2. thou hast encouraged me to do like my fellows. That is my choice, that thou especially beyond every one should encourage it. 3. that I bring brevity in my book. Fol. 8[a]. 1. unburied. Fol. 9[a]. 1. a swelling. 2. a hump. Fol. 9[b]. 1. free from. 2. a drop.[1] Fol. 12[a]. 1. so that thou makest '*Aeaeides*.' 2. Romulus founded *ciuitatem*: from Aeneas descended the Romans. 3. when Vergilius wrote in the title *xii. librorum* 'incipit primus liber Aeneidos' etc., he showed to Priscian the nominative. *Nota* the *Aeneidos* therein, i.e. *Aeneis*. Therefore he (Priscian) ascribes to him (Vergil) the writing of it, i.e. he (Vergil) set forth the nominative when he set forth the genitive. 4. to every language which the Greeks had. Fol. 12[b]. 1. it is not *Pelides* that is from *Pelias*, but it is subsequent to *Pelides*, which is from *Peleus*. 2. for there is no diphthong in the *cognomina* from which they are. 3. the Colchian woman. 4. the Grecian. 5. the native-of-the-Cyclades. Fol. 13[a]. horseman. Fol. 14[b]. 1. a small bag (made of skin?). 2. a flesh-fork. Fol. 20[a]. 1. a basket. Fol. 21[a]. 1. a snail. Fol. 24[b]. 1. a mother's sister (maternal aunt). 2. box-tree. 3. firewood. Fol. 25[a]. 1. a trader. Fol. 25[b]. 1. mesh of a net. Fol. 26[b]. 1. bran. Fol. 27[b]. 1. a scraper (horse-comb). Fol. 33[b]. 1. husk. Fol. 34[a]. 1. gull. Fol. 38[a]. 1. safe

[1] *loimm* is intended for 'gutta,' which in the MS. follows 'mutta.' Zimmer.

and sound. Fol. 39^{b}. 1. a point. Fol. 42^{a}. 1. dropsy. 2.[1] . . . . 3. usury. Fol. 43^{a}. paean. Fol. 47^{b}. a bar (of metal). Fol. 48^{a}. 1. clean-footed. 2. dog-goat. 3. torch. 4. speaker. Fol. 48^{b}. 1. mirror. 2. the plough-beam. Fol. 51^{a}. 1. from the graecism. Fol. 53^{b}. 1. from her whom he took. Fol. 54^{b}. 1. what is that which thou expectest? Fol. 55^{b}. 1. the Greek of that which is *uideor*. Fol. 56^{a}. 1. I complete.[2] 2. he is contrary to himself here, for it is *absolutum uerbum* that does not want cases. *Seruit autem hoc uerbum* a dative, why then should it be *absolutum*? 3. consumes. 4, 5, 6. I learn. 7. is indued. Fol. 56^{b}. 1. I go together. 2. I brandish a spear.[3] 3. I bend or I make mild. 4. I proceed slowly (?). 5. I wet. Fol. 57^{a}. 1. I throw. 2. I am cast down (?). 3. I make sour. 4. what is opposed.[4] 5. I address or I beseech. 6. I assault. 7. I await. 8. I flay. Fol. 57^{b}. 1. I pour out. 2. I shut up. 3. I sow or I plant. 4. I am alarmed. 5. I am strewn over. 6. I am prudent or I know. Fol. 58^{a}. 1. the unstable. 2. as they could have. Fol. 58^{b}. 1. that it would be. 2. (It is) not easy that the accusative should be construed with the verb *sum* or with its members. Fol. 59^{a}. 1. do we not then express two things by the gerund of the active and of the common? 2. an impersonal thing this time after adding the pronoun. 3. for to differ from the passive is not necessary for those which are in the neuter. Fol. 59^{b}. 1. a preterite near and remote. 2. this is the unlimited tense (aorist) which I mention to thee. Fol. 60^{b}. 1. which are not from a verb. 2. signifying action in the present[5] indicative. 3. they will be considered. 4. they have been and they will be *in praesenti*. Fol. 61^{a}. 1. When then any one thinks of a flood in the present, the inundation which he sees is also afterwards to be feigned for the future. 2. signifying action

[1] I understand neither the Latin *solus*, gen. *soleris*, nor the Irish *foll*.

[2] I suppose *forfiun* to stand for *forbiun*, whence *forbenar*. But *anclor* would mean 'I am served with.'

[3] The glossographer was thinking of the Sabine *quiris* or *curis* (spear) mentioned by Ovid, F. 2. 47.

[4] *frithtechtai* is intended for 'obita.'

[5] For the '*hirrec*' of the MS. I read (with Windisch) *hifrec*dairc.

without denoting person. Fol. 62[a]. 1. I consider. 2. they are not wanting to, or they differ not. 3. from the steward. Fol. 62[b]. 1. a name is given to them from the deed that they do. 2. to those that do. 3. I exasperate. 4. I terrify. 5. from the last part. Fol. 63[a]. 1. the place wherein the flexion is made, it is in the middle that it is made, not at the end. 2. of the[1] final part of the compound. 3. separation, so that there is not one compound. Fol. 63[b]. 1. cloaked. a cloak. 2. hair or fillet. 3. cloak. Fol. 64[a]. 1. frantic(?).

[1] I suppose, with Prof. Zimmer, that *in* is a scribe's error for *inna*.

D. THE GLOSSES ON THE CARLSRUHE BEDA.

(Supra, pp. 210–214.)

Fol. 3[c d]. For it is certain that there is a leap at the end of the cycle of nineteen years, if it is by twelve hours only that every lunar month is less than a solar month.[1] This, then, is the sound law of thè leap, to reckon twenty-nine and a half days in the lunar month.[2] For if it is reckoned according to nature, so that to every solar month[1] are wanting twelve hours and four moments and an ounce[3] and an atom,[3] there will be no leap at all. (This) however, is laborious. Wherefore it seems easier to the computers that the sound law of the leap (is) that only twelve hours are wanting, so that a leap is necessary afterwards to express the filling up of the natural deficiency whereby the lunar[2] is less than the solar month.[1] This, then, is necessary, to find *bisextus* and *embolismus*.

DE RERUM NATURA.

Fol. 18[a]. 1. the seed that was cast into the unshapen mass *statim*, this is inserted *in omnia* etc. 2. what grows out of *terra*. 3. but this is *in primo die*. 4. of a round *ab* etc. 5. where. 6. which contain.

[1] Literally 'space-of-thirty-days.'
[2] Literally 'moon.'
[3] An *unga* (borrowed from *uncia*) here seems to mean an ostent, the twelfth part of a moment (infra, gl. on fo. 18½[d]; cf. uncia, pars duodecima rei cujuslibet, Ducange, ed. Henschel), and the quatrain cited by O'Reilly from O'Dugan s.v. *unsa*. The atom was the 564th part of a moment. See Ducange, ed. Favre, s.v. *Athomus*, and the *Battle of Moira* (Dublin, 1842), pp. 108, 109, 331. The Irish divisions of time were seventeen: *atom*, *ostint* (or *unga*), *brothad*, *pars*, *minuit*, *pongc*, *úair*, *catar*, *laithe*, *tredenus*, *sechtmain*, *coicthiges*, *mí*, *tremse* (or *ráithe*), *bliadain*, *saegul*, *áes*—all loanwords except *brothad*, *laithe*, *tredenus*, *coicthiges*, *mí*, *tremse*, *ráithe*, *bliadain*, and *áes*.

Fol. 18[b]. 1. this is its speed. 2. curves. 3. it is round these. 4. *datiuus.* 5. low. 6. in the low. 7. in the lowness. 8. over which they pass. 9. this is the size of its position. 10. it is thus, indeed, that they raise themselves to them. The planets sinking. Low to them now are they that were high to us. 11. they put down. 12. this is *multiplex motus*, the course which the constellations run *in contrarium contra se*, and their own natural course.

Fol. 18[c]. 1. a day's length there. 2. usual is rain and wetness at their rising and at their setting. 3. these are the *spatia*, the spaces which are *a terra usque* etc. These are *soni*, *toni*, complete etc. These, however, are *interualla differentiae*, and these go not up past Saturn, *ut Plinius* etc. It is necessary that there be in them *sex interualla* etc. 4. up straight etc., i.e. in the planets that are above the sun.

Fol. 18[d]. 1. the last day at the end of the twenty-ninth and the first at the beginning etc. 2. *nomen* for the depths (?) wherein is the rising[1] unto the planet. *Absidias*, i.e. *circulos*, because they make a circle in the rising. 3. a pair of compasses or orbits. 4. they upraise themselves. 5. because they are not in one orbit.

Fol. 18½[d]. this, too, is wanting to the solar month besides the twelve hours,[2] i.e. to find a leap out of every lunar month, to wit, four moments and the twelfth part of a moment and the forty-seventh part of the twelfth part of a moment.

Fol. 19[c]. 1. straight from the north. 2. on the right hand from the north-west of the chief wind is *Circius*. 3. on the left hand from the north-east is *Aquilo*.

Fol. 20[b]. 1. into ebbtides. 2. into floodtides.

[1] *ind ócbáil.* Ebel, G.C.[2] 650, read *indócbáil*, and translated this by 'gloria.'
[2] See the note above on fol. 3[c]. [d].

DE TEMPORUM RATIONE.

(Supra, pp. 215–237.)

Fol. 24ᵈ. 1. thou shouldst hold. 2. which is more separated.

Fol. 25ᶜ. 1. three-quarters of an equinoctial hour in which the flood is slower on every single day.

Fol. 31ᵇ. 1. is destroyed. 2. for two hours are *in signo.* 3. to the half-measure. 4. ahead. 5. behind.

Fol. 31ᶜ. 1. a day's journey still. 2. howbeit. 3. the second. 4. the part of the one and of the other. 5. eleven times. 6. they are ten. 7. it is twenty. 8. for sake of brevity he again skips over the moon's age. 9. thirty.

Fol. 31ᵈ. 1. he is rare. 2. any one. 3. two days on one letter.

Fol. 32ᵃ. 1. calendar. 2. about it. 3. up above. 4. from the other side. 5. *crementum* in his opinion. 6. in the meeting of sun and moon in one constellation. 7. this is what he says at first. 8. epacts are not added on the 21st March (XI. Kl. Ap.) to regulars[1] *in illo anno* to ascertain the moon's age which is on the calends of every month *in primo anno.* It is those regulars which are added to the epact on the 21st March in every year through the whole cycle-of-nineteen-years.[2] 9. what is the moon's age. 10. the moon's age. 11. to eleven.

Fol. 32ᵇ. 1. in contradiction. 2. the argument of those. 3. many who wrote it from us.[3] 4. what age it is. 5. when

[1] Regularis lunaris est numerus invariabilis datus mensi ad inveniendum Lunam in Kalendis mensium singulorum, Ducange, ed. Favre, s.v. *Regulares.*

[2] the Metonic cycle?

[3] i.e. who transcribed it from our MS.

it is sung, i.e. provided the month be mentioned. 6. only three irregular years hath he. 7. for the argument ascertains nought but a whole year. 8. disturbed. 9. end of the nineteen-years-cycle. 10. is chanted. 11. with the Egyptians the month of July consisted of twenty-nine days in that year in which the leap is put. 12. in the fourth calend of September. 13. consisting of twenty-nine days.

Fol. 32[c]. 1. *aetas lunae* this, on the calends of every month with the Egyptians, and thence the ninth (moon) went on the calends of January at first. 2. from the beginning of the Egyptian year. 3. more freely. 4. so far as it does not oppose. 5. so that it is from the calends of January. 6. what is the day of the week. 7. to know what is the day of the week on which is the calend of every month to the end of the solar cycle. 8. different are these regulars. 9. what is the day of the week. 10. when bisext falls on . . . 11. put from thee.

Fol. 32[d]. 1. they are double. 2. a hundred and eighteen.

Fol. 33[a]. 1. helps. 2. the usage. 3. they are seven thirties. 4. two hundred and ten. 5. they are seven eights. 6. lazy. 7. let him try.[1] 8. three kinds on the alphabet. 9. four points in waning. 10. the second.

Fol. 33[b]. 1. a moon that continues over the earth till morning. 2. think over. 3. less. 4. basis. 5. the twenty-fifth. 6. the five in which is less than thirty. 7. in the fifth of the singular. 8. it is more than are *XII horae.* 9. it attains not to twelve hours. 10. to be divided. 11. which portends. 12. what then? 13. in its proper rules. 14. moving upwards for fear of the storms. 15. in the Decads.[2] 16. when she is along with him.[3] 17. opposite. 18. when the sun goes away at his setting, he turns to the east, so that he sees the moon.

[1] I take *aímmdcd* to be the imperat. act. sg. 3 of the verb, whence *na aimdetar* (gl. ne conentur) Ml. 56[a].

[2] Apparently a name for S. Augustine's Commentary on the Psalter, which in Cassiodorus' time seems to have been divided into fifteen decads.

[3] *arrad* for *farrad.*

Fol. 33[c]. 1. northern. 2. to the north. 3. in its prime. 4. lower. 5. this is the same kind (?) on it a-waning when morning is seen. 6. at day. 7. which portends. 8. by clouds.[1] 9. in the lower part *aetheris* and in the upper part *aeris*.

Fol. 33[d]. 1. it is to be taught. 2. past. 3. it searches the whole zodiac from low to high. 4. the casting down. 5. why the moon is lower *quam sol.* 6. lower. 7. appears. 8. greatly. 9. higher. 10. of the pharos . . . a station out of which is light. 11. which thou first meetest of them. 12. the place in which thou wouldst uplift.

Fol. 34[a]. 1. they are steady.

Fol. 34[b]. 1. from the waxing. 2. the oysters. 3. they relate. 4. secure.[2] 5. from decay. 6. the things accordant. 7. somewhat moist. 8. of the straits; it is the same as *tolli* (?). 9. of the whirlpools.

Fol. 34[c]. 1. falls back. 2. through the same amount. 3. in flood. 4. in ebb. 5. in floodtide. 6. ebbtide. 7. floodtides. 8. ebbtides.

Fol. 34[d]. 1. it used to empty. 2. it would strip. 3. the same.

Fol. 35[a]. 1. chief-physician. 2. jaundice. 3. of bile.

Fol. 35[b]. 1. two solstices *et aequinoctium*.

Fol. 35[c]. 1. of midday. 2. to the north of them. 3. unshadowed.

Fol. 35[d]. 1. of a ball. 2. very like. 3. enormous. 4. serving for play. 5. whatsoever. 6. than us.

Fol. 36[a]. 1. *Canopia nomen* for Egypt. 2. inhabited around. 3. segments. 4. things most on this side.

Fol. 36[b]. 1. things towards the sunrise (*turgbáil*).

Fol. 36[c]. 1. which goes round. 2. spends it. 3. by day. 4. by watchers.

Fol. 36[d]. 1. on both sides. 2. of a globe.

Fol. 37[a]. 1. from spring. 2. dregs.

Fol. 37[b]. 1. of the cosmographers. 2. ancient. 3. the

[1] Here *nélaib* is an instrumental pl.
[2] The MS. has clearly *denim*; but this should be *demin*.

offering, i.e. the Easter. 4. from the ripening. 5. north-western.

Fol. 37^c. 1. lunar. 2. they deviated. 3. into epistles.

Fol. 37^d. 1. from the ignorance. 2. I should hammer out.[1]

Fol. 39^a. 1. consisting of twenty-nine days. 2. from the inundation.

Fol. 39^b. 1. the things known.

Fol. 39^c. 1. they turned aside. 2. of the monasteries, i.e. of the coenobitic life. 3. Sicilian. 4. trough. 5. pipe. 6. drain. 7. fitting.

Fol. 39^d. 1. in every single year. 2. which he delegated. 3. so that he might delegate. 4. delegating.

Fol. 40^a. 1. most manifest. 2. a rescript which was brought from the Pope Leo to praise the cycle which was brought from Prosper.

Fol. 40^c. 1. computes. 2. which are advantageous. 3. that we may tear to pieces. 4. through taking away the leap.

Fol. 40^d. 1. having founded.

Fol. 41^a. 1. in tablets. 2. that thou mayst attain it. 3. taken.[2]

Fol. 41^b. 1. brought back (?)[3] 2. a hundred and twenty.

Fol. 41^c. 1. the signs.

Fol. 41^d. 1. praiseth. 2. fully mature. 3. it is a marvel.

Fol. 42^a. 1. how many.

Fol. 42^b. 1. they are a hundred and fifty-two.

Fol. 42^c. 1. they are four hundreds. 2. they are seven hundreds. 3. the thirties.

Fol. 42^d. 1. they not being profitable.

Fol. 43^b. 1. its advance. 2. the exterminator, i.e. (the) Devil. 3. Little Easter.[4]

[1] I take *conutsin* (gl. cudere) to be = *con-ud-deng-s-inn*, cognate with O. Norse *dengja*, A.S. *dencgan* 'to hammer.'

[2] The 'temtum' of the MS. should of course be 'demptum,' i.e. 'captum.' The Grammatica Celtica 479 has, erroneously, 'demptus.'

[3] The contraction *athuid.* of the MS. should perhaps, as Windisch suggests, be extended thus: *athuid*idi, and explained as = *ath-tuididi*: cf. *tudidin* (gl. deductorium), Carl. B. $39^{c\,b}$: *do thudidin* (deducere), Wb. 1^c 15: *occ a tuididin*, Ml. 86^a.

[4] *Pascha minor*, Low-Sunday, the first Sunday after Easter.

Fol. 43[c]. 1. no one. 2. indecent.

Fol. 43[d]. 1. a year old.

Fol. 44[a]. 1. they that are nearer. 2. from them that are farther.

Fol. 44[b]. 1. indubitable. 2. which is favourable. 3. it will be performed, i.e. will be meetly done.

Fol. 45[c]. 1. of bisextiles. 2. as many months as are in the nineteen-years-cycle. 3. as many months as are in 532 years. 4. as many days as are in 532 years. 5. as many days as are in the nineteen-years'-cycle. 6. this that is there is all through multiplying the months of the nineteen-years-cycle as far as eight times twenty.

CORRIGENDA.

P. 15, gloss 14, perhaps the compendium is. here stands for Isidorus.
23, l. 9, *for* ceelum *read* caelum.
26, gl. 32, for *nípadro(n)* read *nípadro*.
29, gl. 13, *for* clegit *read* delegit.
31, gl. 38, for *frissinulec* read *friss inulec*.
gl. 13, *dele the comma*.
32, l. 27, *for* ... *read* [31] .i.
33, gl. 20, for *alail* read *alaile*
35, gl. 28, *read* in Isaia.
37, gl. 11, read *níimirchói*.
40, l. 7, *transfer* [19] *to* indaicae *in l.* 5.
41, gl. 10, *dele the comma*.
43, l. 15, *for* homnium *read* hominum.
64, gl. 11, *for* nisum *read* uirum.
65, gl. 5, read *barafie*.
67, gl. 22, read *ní nád*.
69, l. 4, *transfer* [13] *to* apostolos.
18, *read* nihil.
71, l. 21, *for* [32] *read* [23].
82, l. 19, *transfer* [14] *to* Timatheus.
85, gl. 9, *for* . . eamus *read* (praedi)camus.
86, l. 2, *transfer* [11] *to* carnali *in l.* 1.
91, l. 1, *read* in gloria.
96, l. 1, *for* ... *read* In scientia.
102, gl. 12, for *asb*er read *asb*eir.
103, gl. 24, *read* seodo*apóstolus*.
104, l. 16, *transfer* [9] *to* magnum.
107, l. 18, *transfer* [22] *to* seditiones.
108, l. 2, *transfer* [1] *to* experimentum.
115, l. 9, *transfer* [5] *to* elimentís *in l.* 8.
121, l. 21, *read* peccatis.
122, l. 11, *dele the comma*.
142, note l. 2, for *digní* read *dorigní*.
151, l. 3, *read* Satanae.
152, l. 6, *for* do *read* de.
154. gl. 1, for '*hic*' read 'híc.'
160, ll. 2 and 3, *read* semplicitate.
164, gl. 1, *for* 'is pars' *read* '*is* pars.'
167. l. 4, *read* angilis : l. 5, *read* quia.
174, gl. 29, for *cata* read *cota*.
176, gl. 17, read *is* in contumiliam.
182, ll. 2 and 20, *for* [25] *read* [25a].
193, gl. 16, for *doceith* read *do ceith*.
197, l. 11, *transfer* [25] *to* dotis *in l.* 10.
208, l. 15, *for* 'ut curritur *read* ut 'curritur
210, gl. 2, *for* á *read* *á*
215, l. 7, *for* 25b. *read* 25c.
221, l. 30, *for* kl *read* kl.
227, l. 21, *read* secundam
231, l. 26, *dele the comma*.
234, last line, for *athu*cbaith*id* read *athuid*idin (Windisch).
note, *read* leg.
236, l. 10, *for* [2] *read* [1].
238, last line, *for* you *read* them.
239, l. 12, *for* 13 *read* 10.
l. 18, *for* not. *read* not ?
ll. 18-19, *for* know Him *read* knowledge.
l. 31, *for* condemn *read* contemn
240, l. 21, *for* knowledge *read* wisdom.
25, *read* as much as one (ἕως ἑνός), or until the one, that is, until Christ, for, etc.
241, p. 18, *for* was *read* is to be.
ll. 20-21, *read* Hath not Abraham been sanctified through faith ? *and dele note* 3.
247, l. 14, *for* condemn *read* contemn.
ll. 16, 17, *for* nearer to Him is protection *read* I deem it nearer to (the) meaning.
footnote 1, *substitute* Prof. Ascoli compares Ml. 46[c] 18 and 54[a] 11.
note 2, dele *Láim* (leg., and the the parenthesis after *Lann*. The MS. has clearly *Lánn*.
282, ll. 21, 22, *for* his own body should be robed *read* he should robe his own body
283, l. 1, *for* 'protect me' *read* 'take my protection with it.'
l. 3, *for* 'a bit of a visit' *read* 'merely a digression' (cf. Ml. 102[a] 15)
288, l. 31, *for* 27 *read* 28.
301, l. 21, *for* invoke us, *read* goad (?) me ; and in note 3, *for* 'infin. *tomoltód*,' etc., *read* cf. *frisin tomaltid* (gl. contra stimulum), Book of Armagh, 176[b].
326, l. 30, *for* thinness *read* the stomach, *and in note* 3, *for* for *éclis*, etc., *read* gen. sg. of *eclas* 'stomach,' or (in the case of birds) 'craw.' Cf. *Frith grainne 'na egluis ⁊ ní fess cid arbar*, Egerton 1782, fo. 40[b] 1.
303, note 1, for *mew-dwy* read *meu-dwy*.

In his *Glossarum Hibernicarum Supplementum*, 1886, Professor Zimmer gives the following five as his latest readings of the glosses referred to:—

14c 19, *cate* — 18c 15, *isindán*
20b 1, *forsarobith* — 22d 16, *fírinni*
26b 5 *ammi torisnig*

It seemed to me in 1883 that the MS. had *cote*, *insindán*, *forsanobith*, *firinni*, and *is(ni)ni torissmi*. But the light was then sometimes bad, and the MS. at 14c 19 and 26b 5 is hardly legible, so that it is quite possible that of the new readings the first, third, fourth and fifth may be correct. But the *n* (not *r*) in 20b 1 is pretty clear.

ADDENDA.

P. 2, ll. 7, 25, *after* [10] *add* [11].
5, gl. 16, cf. Matth. xi. 13.
29, gl. 3, cf. 2 Cor. ix. 7.
32, l. 11, *add* ... non in cubilibus [31].
36, l. 12, *add* quibus non est annuntiatum de eo, uidebunt.
62, *after* l. 6, *insert*: 12. Itaque qui sé existemat stare uideat[1a] ne cadat, and in l. 26, after 'detur' insert [1a] *fomnar*.
63, l. 5, *after* Dominum *insert* [16].
6, to [16] add [a]; *after* licent *insert* [17]; to [17] add [a].
21, before .i. *cō*- insert [16a].
22, before .i. *ni* insert [17a].
71, l. 34, before .i. *buinne* insert [41].
72, l. 26, after *issin* insert [*biuth*].
85, note [a], add But *torisnich* (= *torisnig*, 26b 5, as now read by Prof. Zimmer) is quite right; cf. *ní 'san icmad ro tairisnigsiod acht 'na mbrigaib fein* (not to numbers they trusted, but to their own vigour), *Three Fragments* 174.
107, l. 3, *add* cum enim imfirmor [2a] tunc potens sum.
25, after gl. 2 insert [2a] *car*
130, l. 3, *add* et gladium spiritus.
283, l. 15, *after* come *insert* 26. each the other.
l. 23, *after* indeed *insert* or
288, l. 30, *after* 26 *insert* we bearing. 27.
292, note 3, add, or is it for *techt i mudu*?
299, note 1, *add* Dingebat fochail Fomore d'Erinn copráuth, Harl. 5280, fo. 69b.
305, l. 20. Prof. Ascoli thinks that in Wb. 22c 2 *adcirrig* means 'corrigit' (cf. Ml. 114d 10 *atanneirrig* 'nos emendat'). If so, *aithirge* may be the cognate verbal noun, and the gloss may be thus rendered: 'he that corrects through a teaching of his becomes a teacher after correction.'
322, note 3, *add*: and *medontestimin anisin*, Ml. 120d 8.
327, note 6, *add*: If we take *etercert* to be pl., and equate *cobre* with O'Clery's *cobhra*, we might render the gloss by 'interpretations (arising) from sins and worldly delight.'
336, note 2, *add*: and *addrogduinesiu* 1c 10, for *at-drogduine-siu*.

END OF PART I.